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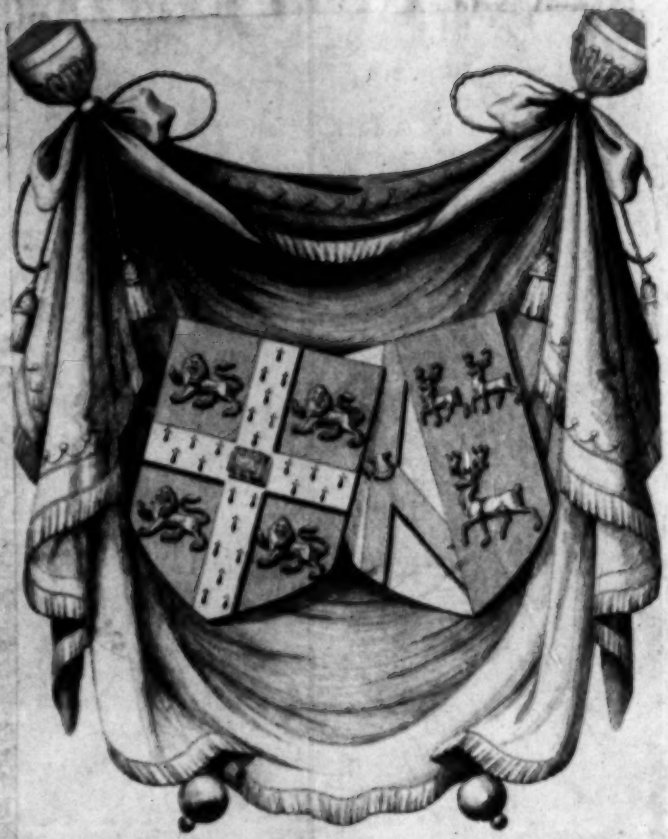
THE ESSAIES OF S FRANCIS BACON Knight, the *Kings Aturney Generall.*

¶ His Religious Meditations.

¶ Places of Perſwaſion and Diſſwaſion.

Seene and allowed.

Printed at London for *Iohn Iaggard*, dwelling at the Hand and Starre betweene the two Temple Gates. 1613.



Academiæ Cantabrigiensis Liber.

1553.78

To my Louing Brother, Sir JOHN CONSTABLE Knight.

MY laſt Eſſaies I dedicated to my deare brother, Maſter Anthony Bacon, *who is with God. Looking amongſt my papers this vacation, I found others of the ſame nature: which if I my ſelfe ſhall not ſuffer to bee loſt, it ſeemeth the World will not; by the often Printing of the former. Miſſing my Brother, I found*

you next, in respect of bond both of neere alliance & of straight friendship & society, & particularly of communication in studies. Wherin I must acknowledge my selfe beholding to you. For as my businesse found rest in my contemplations, so my contemplations euer found rest in your louing conference and iudgement. So wishing you all good, I remaine

Your louing Brother and Friend,

FRA. BACON.

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ESSAIES

ESSAIES.

1. *Of Religion.*

THE quarrels, and diuision for *Religion*, were euils vnknowne to the Heathen: and no maruell; for it is the true God that is the iealous God; and the Gods of the Heathen were good fellowes. But yet the bonds of religious vnitie, are so to bee strengthened, as the bonds of humane

humane ſocietie bee not diſſolued. *Lucretius* the Poet, when hee beheld the act of *Agamemnon*, induring and aſſiſting at the ſacrifice of his daughter, concludes with this Verſe;

Tantum Religio potuit ſuadere malorum.

But what would hee haue done, if hee had knowne the maſſacre of *France*, or the Powder Treaſon of *England*? Certainly hee would haue beene ſeuen times more Epicure and Atheiſt then hee was. Nay, hee would rather haue choſen to be one of the Mad man of *Munſter*, then to haue beene a partaker of thoſe Counſels. For it is better that Religion ſhould deface mens vnderſtanding, then their piety and charitie: retaining reaſon onely but as an *Engine*, and *Chariot driuer* of crueltie and

and mallice. It was a great blaſphemy, when the Diuell ſaide; *I will aſcend, and be like the higheſt*: but it is a greater blaſphemy, if they make God to ſay; *I will deſcend and be like the Prince of Darkneſſe*: and it is no better, when they make the cauſe of *Religion* deſcend, to the execrable actions of murthering of Princes, butchery of people, and fiering of States. Neither is there ſuch a ſinne againſt the perſon of the holy Ghoſt (if one ſhould take it litterally) as in ſtead of the likeneſſe of a *Doue*, to bring him downe in the likeneſſe of a *Vulture*, or *Rauen*; nor ſuch a ſcandall to their Church, as out of the Barke of Saint *Peter*, to ſet forth the Flagge of a Barke of *Pirats* and *Aſſaſſins*. Therefore ſince theſe things are the common Enemies of humane Societie; Princes by their power; Churches by their Decrees; and all learning,

Chriſtian,

Christian, Morall, of whatsoeuer Sect, or opinion, by their *Mercurie* Rod; ought to ioyne in the damning to Hell for euer, these facts, and their supports: and in all Counsels concerning Religion, that Counsell of the Apostle, would bee prefixed, *Ira hominis non implet iustitiam Dei.*

2. *Of Death.*

MEN feare death, as Children feare to goe in the darke: and as that naturall feare in Children is encreased with tales; so is the other. Certainely the feare of death is contemplation of the cause of it, and

and the iſſue of, is religious: but the feare of it, for it ſelfe is weake. Yet in religious Meditations there is mixture of vanitie and of ſuperſtition. You ſhall read in ſome of the *Fryars* Bookes of Mortification, that a Man ſhould thinke with himſelfe, what the paine is, if hee haue but his fingers ende preſſed, or tortured; and thereby imagine what the paines of Death are, when the whole bodie is corrupted and diſſolued: when many times, Death paſſeth with leſſe paine, then the torture of a Limme. For the moſt vitall partes are not the quickeſt of ſence. And to ſpeake as a Phyloſopher or naturall Man, it was well ſaid, *Pompa mortis magis terret, quam mors ipſa.* Grones, and Convulſions, and a diſcoloured face, and friends weeping, and Blackes, and Obſequies, and the like, ſhew death terrible. It is woorthy the obſeruing, that there

is

is no passion in the minde of man so weake, but masters the feare of Death; and therefore Death is no such Enemy, when a man hath so many followers about him, that can winne the combat of him. *Reuenge* triumphs ouer Death, *Loue* esteemes it not, *Honour* aspireth to it, deliuery from *Ignominy* chuseth it, *Griefe* flyeth to it, *Feare* preoccupateth it: nay, wee see after *Otho* had slaine himselfe, pitty (which is the tenderest of affections) prouoked many to die. *Seneca* speaketh of nicenesse: *Cogita quam diu eadem feceris; Mori velle non tantum fortis, aut miser, sed etiam fastidiosus potest.* It is no lesse worthy to obserue how little alteration in good spirits the approches of Death make: but they are the same till the last. *Augustus Cæsar* died in a complement, *Tiberius* in dissimulation, *Vespasian* in a iest, *Galba* with a sentence, *Septimus Severus* in

dis-

dispatch; and the like. Certainely, the *Stoikes* bestowed too much cost vpon Death, and by their great preparations made it appeare more fearefull. Better saith he, *Qui finem vitæ extremũ inter munera ponat naturæ.* It is as naturall to die, as to be borne; and to a little Infant perhappes, the one is as painefull, as the other.

3. Of Goodnesse, and Goodnesse of Nature.

I Take *Goodnes* in this sence, the affecting of the *Weale* of men, which is, that the *Grecians* call *Philanthropia*; for the word *humanity* (as it is vsed) is

to a little too light, to expresse it. *Goodnesse*, I call the habite; and *Goodnesse of Nature*, the inclination. This of all vertues, is the greatest: being the Character of the *Deitie*; and without it, man is a busie, mischieuous, wretched thing: no better then a kinde of vermine. *Goodnesse* answeres to the *Theologicall* Vertue *Charity*, and admits not excesse, but errour. The *Italians* haue an vngracious Prouerbe, *Tanto buon, che val niente*: *So good, that hee is good for nothing*. And one of the Doctours of *Italy*, *Nicholas Machiauel* had the confidence to put in writing, almost in plaine termes; *That the Christian Faith had giuen vp good Men in prey, to those that are tyrannicall and vniust*; Which hee spake, because indeede there was neuer Lawe, or Sect, or opinion, did so much magnifie goodnesse, as the *Christian Religion* doth. Therefore to

to auoid the ſcandall, and the danger both; it is good to take knowledge of the errours of an habite ſo excellent. Seeke the good of other Men, but be not in bondage to their faces or fancies: for that is but facility, and ſoftneſſe; which taketh an honeſt mind Priſoner. Neither giue thou *Æſops* Cocke a *Gem*, who would be better pleaſed and happier, if he had had a Barley Corne. The example of God teacheth the leſſon truly. He ſendeth his rain, & maketh his ſunne to ſhine vpon the iuſt, and vniuſt; but he doth not raine wealth, nor ſhine honour and vertues vpon men equally. Common benefits are to bee communicate with all, but peculiar benefits with choyſe. And beware how in making the portraiture, thou breakeſt the Patterne. For *Diuinitie* maketh the loue of our ſelues the Patterne, the loue of our Neighbours but the

Portraiture. Sell all thou haſt and giue it to the poore, and follow me; but ſell not all thou haſt, except thou come and follow mee; that is, except thou haue a vocation, wherein thou maieſt doe as much good with little meanes, as with great. For otherwiſe, in feeding the ſtreames, thou dryeſt the Fountaine. Neither is there onely a habite of Goodneſſe, directed by right reaſon: but there is in ſome men, euen in *Nature*, a diſpoſition towards it: as on the other ſide there is a naturall malignity. For there be, that in their nature doe not affect the good of others: the lighter ſort of malignity, turneth but to a croſneſſe, or frowardneſſe, or aptneſſe to oppoſe, or difficilneſſe, or the like: but the deeper ſort, to enuy and meere miſcheefe. There be many *Miſanthropi*, that make it their practiſe to bring men to the bough, and yet haue

haue neuer a Tree for the purpoſe in their Gardens, as *Timon* had. Such diſpoſitions are the very errours *of humane Nature*: and yet they are the fitteſt Timber to make great Politiques of; like to knee-timber that is good for ſhips, that are ordained to bee toſſed, but not for building Houſes that ſhall ſtand firme.

4. *Of Cunning.*

WE take *Cunning* for a ſiniſter or crooked *Wiſdome*: and certainly there is a great difference betweene a Cunning man, and

a wiſe man: not onely in point of honeſty, but in point of ability. There be that can packe the Cards, and yet cannot play well. So there are ſome, that are good in canuaſſes and factions, that are otherwiſe weake men. Again, it is one thing to vnderſtand perſons, and another thing to vnderſtand matters: for many are perfect in mens humours, that are not greatly capable of the reall part of buſineſſe; which is the conſtitution of one, that hath ſtudied men more then Bookes. Such men are fitter for practiſe, then for counſell, and they are good but in their owne Alley; turne them to new men, and they haue loſt their ayme. So as the olde rule to know a foole from a wiſe man; *Mitte ambos nudos ad ignotos & videbis*; doth ſcarſe hold for them. Euen in buſineſſe there are ſome that know the reſorts and fals of buſineſſe, that cannot finke into the

the maine of it: like a Houſe that hath conuenient ſtaires and entries, but neuer a faire roome. Therefore you ſhall ſee them finde out prettie looſes in the concluſion, but are no wayes able to examine or debate matters: and yet commonly they take aduantage of their inability, & would bee thought wits of direction. Some build rather vpon abuſing others, and as we now ſay, putting tricks vpon them, then vpon ſoundneſſe of their owne proceedings. But *Salomon* ſaith; *Prudens aduertit ad greſſus ſuos: ſtultus diuertit ad dolos.* Very many are the differences betweene Cunning and Wiſdome: and it were a good deed to ſet them downe: for that nothing doth more hurt in ſtate then that cunning men paſſe for wiſe.

5. Of Marriage and single Life.

HE that hath Wife and Children, hath giuen hoſtages to fortune, for they are impediments to great enterpriſes, eyther of vertue or miſchiefe. Certainelie the beſt works, and of greateſt merit for the publike, haue proceeded from the vnmarried, or childleſſe Men, which haue ſought eternity in memory, and not in poſterity; and which both in affection and meanes, haue maried and endowed the publike. Yet ſome there are, that

that leade a ſingle life, whoſe thoughts doe end with themſelues, and doe account future times, impertinences. Nay, there are ſome others, that eſteeme Wife and Children, but as bils of charges. But the moſt ordinary cauſe of a ſingle life, is libertie; eſpecially in certaine ſelfe-pleaſing and humerous minds, which are ſo ſenſible of euery reſtriction, as they will goe neere to thinke their Girdles and Garters to be bonds and ſhackles. Vnmarried men are beſt Friends; beſt Maſters; beſt Seruants; not alwayes beſt Subiects; for they are light to runne away: and almoſt all fugitiues are of that condition. A ſingle life is proper for Church-men. For Charitie wil hardly water the ground, where it muſt firſt fill a poole. It is indifferent for Iudges and Magiſtrates. For if they bee facile and corrupt, you ſhall haue a ſeruant fiue times worſe

then a Wife. For Souldiers, I finde the Generals commonly in their hortatiues, put men in mind of their Wiues, and Children: and I thinke the despising of marriage, amongst the Turkes, maketh the vulgar Souldiour more base. Certainelie, Wife and Children are a kind of discipline of humanity: and single men are more cruell and hard hearted: good to make seuere Inquisitours. Graue natures led by custome, and therefore constant, are commonly louing husbands: as was saide of *Vlisses*; *Vitulam prætulit immortalitati*. Chaste Wcomen are often proud and froward, as presuming vpon the merit of their chastitie. It is one of the best bonds both of chastity and obedience in the Wife; if shee thinke her husband wise; which shee will neuer doe, if shee find him iealous. Wiues are young mens mistresses; Companions for middle age;

age; and old mens nurſes. So as a man may haue a quarrell to marry when he will; but yet he was reputed one of the wiſe men, that made anſwere to the queſtion: *When a Man ſhould marry?* A young man not yet, an elder Man not at all.

6. Of Parents and Children.

THE ioyes of *Parents* are ſecret, and ſo are their griefes and feares: they cannot vtter the one, nor they will not vtter the other. Children ſweeten labours, but they make miſſortunes more bitter: they increaſe the cares of

of life, but they mittigate the remembrance of Death. The perpetuity by generation, is common to Beasts; but memory, merit, and Noble workes, are proper to men. They that are the firſt raiſers of their Houſe, are moſt indulgent towards their Children; beholding them, as the continuance, not onely of their kinde, but of their worke; and ſo both Children and Creatures. The difference of affection in Parents towards their ſeuerall Children, is many times vnequall; and ſometimes vnworthy: ſpecially in the mother; as *Salomon* ſaith; *A wiſe ſonne reioyceth the Father, but an vngracious Sonne ſhames the Mother.* A man ſhall ſee where there is a houſe full of children, one, or two of the eldeſt reſpected, and the yongeſt made wantons; but in the middle, ſome that are as it were forgotten; who neuertheleſſe proue the beſt.

beſt. The illiberalitie of Parents in allowance towards their Children, is an harmefull error : makes them baſe ; acquaints them with ſhifts, makes them ſort with meane company ; and makes them ſurfeit more when they come to plentie. And therefore the proofe is beſt , when men keepe their authority towards their Children, but not their purſe. Men haue a fooliſh manner , both Parents, Schoole-maſters, and Seruants , in creating and breeding an emulation betweene Brothers, during child-hood, which many times ſorteth to diſcord when they are men, and diſturbeth families. The *Italians* make little difference betweene Children and Nephewes, or neere Kinsfolke : But ſo they be of the Lumpe, they care not, though they paſſe not through their owne body : and to ſay truth, in nature it is much a like matter , in ſo much,

that

that wee ſee a Nephew ſometimes reſembleth an Vnkle or a Kinſman, more then his owne Parent, as the blood happens.

7. Of Nobility.

IT is a reuerende thing to ſee an ancient Caſtle or building not in decay: or to ſee a faire timber tree ſound and perfect: how much more to behold an auncient Noble Family, which hath ſtood againſt the Waues and weathers of time. For new Nobility is but the act of power; but ancient Nobility is the act of time. The firſt raiſers of *Fortunes* are commonly more vertuous, but leſſe innocent then

then their deſcendants. For there is rarely riſing, but by a commixture of good and euill Arts. But it is reaſon the memory of their vertues remaine to their poſterities, and their faults die with themſelues. *Nobility* of Birth commonly abateth induſtry: and he that is not induſtrious, enuieth him that is: Beſides Noble perſons, cannot goe much higher: And hee that ſtandeth at a ſtay when others riſe, can hardly auoid motions of enuy. On the other ſide Nobility extinguiſheth the paſſiue enuy in others towards them; becauſe they are in poſſeſſion of *Honor*: and *Enuy* is as the ſun beames, that beate more vppon a riſing ground, then vpon a leuill. A great *Nobility* addeth Maieſty to a *Monarch* but diminiſheth power: and putteth life and Spirit into the people; but preſſeth their fortunes. It is well when nobles are not too great

for

for *Soueraignty*, not for *Iuſtice*; and yet maintained in that height, as the inſolency of inferiors may bee broken vpon them, before it come on too faſt vpon the Maieſty of *Kings*. Certainly *Kings* that haue able men of their Nobility, ſhall finde eaſe in imploylng them; and a better ſlid into their buſineſſe: For people naturally bend to them, as borne in ſome ſort to command.

8. *Of Great Place.*

MEn in great Place, are thrice Seruants: Seruants of the Soueraigne, or State; Seruants of Fame, and Seruants of buſineſſe. So as they haue

haue no freedome, neither in their perſons, nor in their actions, nor in their times. It is a ſtrange deſire to ſeeke power, and to looſe liberty; or to ſeeke power ouer others, and to looſe power ouer a mans ſelfe. The riſing vnto place is laborious, and by paines men come vnto greater paines: and it is ſometimes baſe, and by indignities men come to dignities: the ſtanding is ſlipperie; and the regreſſe is either a downefall, or at leaſt an *Eclypſe*; which is a melancholly thing. Nay, retire men cannot when they would, neither will they when it were reaſon; but are impatient of priuateneſſe, euen in age and ſickeneſſe, which require the ſhadow. Certainely, great perſons had neede to borrow other mens opinions, to thinke themſelues happy: for if they iudge by their owne feeling, they cannot finde it; but if they thinke with themſelues,

what

what other men thinke of them, and that other men would faine bee as they are, then they are happy as it were by report, when perhaps they finde the contrary within: for they are the firſt that finde their owne griefes, though they be the laſt that find their owne faults. Certainelie, men in great fortunes are ſtrangers to themſelues, and while they are in the puzſle of buſineſſe, they haue no time to tend their health, either of body or mind. *Illi mors grauis incubat, qui notus nimis omnibus, ignotus moritur ſibi.* In place there is licence to doe good and euill: whereof the latter is a curſe: for in euill the beſt condition is, not to will; the ſecond not to can. But power to doe good, is the true and lawfull end of aſpiring. For good thoughts (though God accept them) yet towards men are little better then good dreames: except they be put in Act; and that

cannot

cannot be without power & place; as the vantage and commanding ground. Merit is the end of mans motion; and conſcience of merit is the accompliſhment of mans reſt. For if a man can in any meaſure bee partaker of *Gods theater*, he ſhal like wiſe be partaker of *Gods reſt*. *Et cõuerſus Deus vt aſpiceret opera quæ fecerunt manus ſua vidit quod omnia eſſent bona nimis*, & then the *Sabbath*. In the diſcharge of thy place, ſet before thee the beſt examples, for imitation is a Globe of precepts. And after a time, ſet before thee thine own example, and examine thy ſelfe ſtrictly, whether thou didſt not beſt at firſt. Reforme without brauery or ſcandall of former times & perſons, but yet ſet it downe to thy ſelfe, as well to create good preſidents, as to follow them. Reduce things to the firſt inſtitution, and obſerue wherein, and how, they haue dege-

nerate ; but yet aske Counſell of both times ; of the Ancient time what is beſt ; and of the latter time what is fitteſt. Seeke to make thy courſe reguler, that men may know before hand what they may expect; but be not too poſitiue, and expreſſe thy ſelfe well when thou digreſſeſt from thy rule. Preſerue the rights of thy place, but ſtirre not queſtions of Iuriſdiction : and rather aſſume thy right in ſilence and *de facto*, then voice it with claimes, and challenges. Preſerue likewiſe the rights of inferiour Places ; and thinke it more honour, to direct in chiefe, then to be buſie in all. Imbrace and inuite helpes and intelligence, touching the executiō of thy place; and do not driue away ſuch as bring thee information, as medlers, but accept of them in good part. The vices of authority are chiefly foure. *Delaies*, *Corruptions*, *Roughneſſe*, and

and *Facilitie.* For Delaies, giue eaſie acceſſe; keepe times appointed; go through with that which is in hand, and interlace not buſines, but of neceſſitie. For Corruption, do not only bind thine own hands, or thy Seruants hands that may take; but binde the hands of them that ſhould offer. For integritie vſed doth the one, but integritie profeſſed, and with a manifeſt deteſtation of bribery, doth the other. And auoid not only the fault, but the ſuſpicion. Whoſoeuer is found variable and changeth manifeſtly, without manifeſt cauſe, giue ſuſpicion of corruption. A ſeruant or a fauorite if hee be inward, and no other apparant cauſe of eſteeme: is commonly thought but a by-way For Roughneſſe it is a needleſſe cauſe of diſcontent. Seuerity breedeth feare, but roughneſſe breedeth hate. Euen reproofes from autho-

rity, ought to be graue and not tanting. As for facility, it is worſe then bribery; for bribes come but now and then, but if importunity, or idle reſpects leade a man, hee ſhall neuer be without. As *Salomon* ſaith; *To reſpect perſons is not good; for ſuch a man will tranſgreſſe for a piece of Bread.* It is moſt true that was aunciently ſpoken; *A place ſheweth the man:* and it ſheweth ſome to the better, and ſome to the worſe. *Omnium conſenſu capax imperij niſi imperaſſet*, ſaith *Tacitus* of *Galba*: but of *Veſpaſian* he ſaith, *Solus imperantium Veſpaſianus mutatus in melius:* Though the one was meant of ſufficiency, the other of manners and affection. It is aſſured ſigne of a worthy and generous Spirit, whom Honour amends. For honour is, or ſhould bee the place of *Vertue*; and as in Nature things mooue violently to their place; and calmely in their

their place; ſo Vertue in Ambition is violent, in Authoritie ſetled and calme.

9. Of Empire.

IT is a miſerable ſtate of mind, to haue few things to deſire, and many things to feare: and yet, that commonly is the caſe of Kings; who being at the higheſt, want matter of deſire; which makes their mindes the more languiſhing, and haue many repreſentations of perills and ſhaddows, which makes their minds the

leſſe cleere. And this is one reaſon alſo of that effect, which the Scripture ſpeaketh of; *That the Kings heart is inſcrutable.* For multitude of iealouſies, and lacke of ſome predominant deſire, that ſhould marſhall and put in order all the reſt, maketh any mans hart hard to finde, or ſound. Hence commeth it likewiſe, that Princes many times make themſelues deſires, and ſet their hearts vpon toies; ſometimes vpon a building; ſometime vpon an order; ſometimes vppon the aduancing of a perſon, ſometimes vpon obtaining excellency in ſome Art, or feate of the hand: and ſuch like things, which ſeeme incredible to thoſe that knowe not the principle; *That the minde of man is more cheered and refreſhed by profiting in ſmall things, then by ſtanding at a ſtay in great.* Therefore great and fortunate Conquerors in their firſt yeares,

yeares, turne melancholy; and ſuperſtitious in their latter, as did *Alexander* the great, and in our memory *Charles* the fifth, and many others. For hee that is vſed to goe forward, and findeth a ſtop, falleth out of his owne fauour. A true temper of gouernment is a rare thing: For both temper and diſtemper conſiſt of contraries. But it is one thing to mingle contraries, another to interchange them. The anſwere of *Apolonius* to *Veſpaſian* is full of excellent inſtruction. *Veſpaſian* asked him, *What was* Neroes *ouerthrow?* hee anſwered; *Nero could touch and tune the Harpe well; But in gouernment ſometimes he vſed to winde the pinnes too hye, and ſometimes to let them downe too lowe.* And certaine it is, that nothing deſtroyeth authoritie ſo much, as the vnequal and vntimely interchange of preſſing power

and relaxing power. The wiſedome of all theſe latter times, in Princes affaires, is rather fine deliueries, and ſhiftings of daungers and miſchiefes when they are neere, then ſolid and grounded courſes to keep them aloofe. But let men beware how they neglect and ſuffer matter of trouble to bee prepared: for no man can forbid the ſparke, nor tell whence it may come. The difficultneſſe in Princes buſineſſe are many times great, but the greateſt difficulty, is often in their owne minde. For it is cómon with Princes (ſaith *Tacitus*) to will contradictories. *Sunt plerunq; Regum voluntates vehementes, & inter ſe contrarie.* For it is the Solœciſme of power, to think to command the ende, and yet not to endure the meane. *Princes* are like to the heauenly bodies, which cauſe good or euill times; and which haue much veneration, but

no reſt. All precepts concerning Kings, are in effect comprehended in thoſe two remembrances. *Memento quod es homo*, and *Memento quod es Deus*, or *Vice Dei*: The one brible their power, and the other their will.

10. *Of Counſell.*

THE greateſt truſt betweene man, is the truſt of giuing counſel. For in other confidences men commit the parts of their life, their Lands, their goods, their child, their credit; ſome particular affaire. But to ſuch as they make their counſellors, they commit the whole; by how much the more they are obliged to all

Faith

faith, and integrity. The wiſeſt Princes neede not thinke it any diminution to their greatneſſe, or derogation to their ſufficiency, to rely vpon Counſell. God himſelfe is not without: but hath made it one of the great names of his bleſſed Son. *The Counſellour Salomon* hath pronounced; that *In Counſell is ſtability*. Things will haue their firſt or ſecond agitation; if they be not toſſed vpon the Arguments of counſel, they will be toſſed vpon the waues of *Fortune*; and be full of inconſtancy, doing, and vndoing, like the reeling of a drunken man. *Salomons* Son found the force of Counſell, as his Father ſaw the neceſſitie of it. For the beloued Kingdome of God was firſt rent & broken by ill Counſell; vpon which Counſell there are ſet for our inſtruction, the two markes, whereby bad Counſell is for euer beſt diſcerned, that it was

young

young Counſell for the perſons, and violent counſell for the matter. The ancient times do ſet forth in figure, both the incorporation, and inſeparable coniunction of Counſell with *Kings*; and the wiſe and polliticke vſe of Counſell by *Kings*: the one, in that they ſay *Iupiter* did marrie *Metis* (which ſignifieth Counſell.) So as Soueraignitie or Authoritie is married to Counſell. The other in that which followeth; which was thus: They ſay after *Iupiter* was married to *Metis*, ſhe conceiu'd by him, & was with child, but *Iupiter* ſuffered her not to ſtay till ſhee brought forth, but eate her vp; whereby hee became with child, and was deliuered of *Pallas*, armed out of his head. Which monſtrous fable containeth a ſecret of *Empire*: How Kings are to make vſe of their Counſell of State. That firſt they ought to refer matters to them, which is the firſt be-

begetting, or impregnation; but when they are elaborate, moulded, and ſhaped in the Wombe of their Counſell, and grow ripe, and ready to be brought forth; that then they ſuffer not their Counſel to goe thorow, with the reſolution and direction as if it depended on them; but take the matter back into their own hand, and make it appeare to the World, that the decrees and finall directions (which becauſe they come forth with prudence, and power, are reſembled to *Pallas* armed) proceeded from themſelues: and not onely from their authoritie, but (the more to adde reputation to themſelues) from their head and deuice. The inconueniences that haue bin noted in calling & vſing counſell, are three. Firſt, the reueaſing of affaires, whereby they become the leſſe ſecret. Secondly, the weakning of the authoritie of Princes, as if they

they were leſſe of themſelues. Thirdly, the danger of being vnfaithfully counſelled, and more for the good of them that counſel, then of him that is counſelled. For which inconueniences, the Doctrine of *Italie*, and practiſe of *France*, hath introduced *Cabenet* Counſels, a remedy worſe then the diſeaſe. But for ſecrecy, Princes are not bound to communicate all matters withall Counſellours, but may extract and ſelect. Neither is it neceſſary, that he that conſulteth what hee ſhould doe; ſhould declare what hee will doe. But let *Princes* beware that the vnſecreting of their affaires come not from themſelues. And as for *Cabenet* Counſell, it may bee their *Mot*, *Plenus rimarum ſum*. One futile perſon, that maketh it his glorie to tell, will doe more hurt, then many that know it their dutie to conceale. For weakening

ning of authority, the fable ſheweth the remedy; neither was there euer Prince bereaued of his dependances by his Councell, except where there hath beene either an ouer-greatneſſe in one, or an ouer-ſtrict combination in diuers; for the laſt inconuenience that men will counſell with an eye to themſelues. Certainely, *Non inueniet fidem ſuper terram*, is meant of the Nature of times, and not of all particular perſons. There bee that are in nature faithfull and ſincere, and plaine, and direct, not crafty and inuolued. Let Princes aboue all, draw to thēſelues ſuch natures. Beſides Counſels are not commonly ſo vnited, but that one keepeth Sentinell ouer another. But the beſt remedy is, if *Princes* know their Counſellors, as well as their Counſellors know them, *Principis eſt virtus maxima noſſe ſuos.* And of the other ſide, Counſellors ſhold

not

not be too ſpeculatiue into their ſoueraignes perſon. The true compoſition of a Councellor, is rather to be skilfull in their Maſters buſines, then in his nature: For then hee is like to aduiſe him, and not to feede his humor. It is of ſingular vſe to *Princes*, if they take the opinions of their Councell, both ſeparately and together. For priuate opinion is more free, but opinion before others, is more reuerent. In priuate, men are more bold in their owne humours; and in conſort, men are more obnoxious to others humors. Therefore it is good to take both, and of the inferiour ſort, rather in priuate to preſerue freedom; of the greater rather in conſort, to preſerue reſpect. It is in vaine for Princes to take Counſell concerning matters: If they take no Counſell likewiſe concerning perſons. For all matter are as dead Images, and the life

life of the execution of affaires reſteth in the good choiſe of perſons. Neither is it inough to conſult concerning perſons, *Secundum genera*, as in an *Idea*, or Mathematicall deſcription, what kinde of perſon ſhould bee; but in *Individuo*: For the greateſt errours, and the greateſt iudgements are ſhewed in the choyce of *Individuals*. It was truely ſaid, *Optimi Conſiliarii mortui*. Bookes will ſpeake plaine, when Counſellours blanch. Therefore it is good to bee couerſant in them, ſpecially the Bookes of ſuch as themſelues haue beene Actors vpon the Stage.

11. *Of Diſpatch.*

AFfected diſpatch is one of the moſt dangerous things to buſineſſe

ſineſſe that can bee. It is like that which the *Phyſicians* call predigeſtion, or haſty digeſtion, which is ſure to fill the body full of Crudities and ſecret ſeedes of diſeaſes. Therefore meaſure not Diſpatch by the times of ſitting, but by the aduancement of the buſineſſe. It is the care of ſome onely to come off ſpeedily for the time, or to contriue ſome falſe periods of buſineſſe, becauſe they may ſeeme men of Diſpatch. But it is one thing to make ſhort by contracting; another by cutting off; and buſineſſe ſo handled by peeces, is commonly protracted in the whole. I knew a wiſe man had it for a by-word, when hee ſaw men haſten to a concluſion; *Stay a little that wee may make an end the ſooner.* On the other ſide, true Diſpatch is a rich thing: For time is the meaſure of buſineſſe, as Money is of Wares: and buſineſſe is bought

at a deare hand where there is ſmall diſpatch. Giue good hearing to thoſe that giue the firſt information in buſineſſe; and rather direct them in the beginning, then interrupt them in the continuance of their ſpeeches: For he that is put out of his owne order, will goe forward, and backwards, and be more tedious by parcels, then hee could haue been at once. But ſometimes it is ſeene, that the *moderator* is more troubleſome, then the *Actor*. Iterations are commonly loſſe of time; but there is no ſuch gaine of time, as to iterate often the ſtate of the queſtion. For it chaſeth away many a friuolous ſpeech, as it is comming forth. Long and curious ſpeeches are as fit for diſpatch, as a Robe or Mantle with a long traine, is for race. Prefaces, and paſſages, and excuſations, and other ſpeeches of reference to the perſon, are great

waſtes

waſtes of time, and though they ſeeme to proceede of modeſty they are brauery. Yet beware of being too materiall, when there is any impediment, or obſtruction in mens will. For preoccupation euer requireth preface: like a fomentation to make the vnguent enter. Aboue all things, order and diſtribution is the life of Diſpatch: ſo as the diſtribution bee not too ſubtil: For he that doth not diuide, will neuer enter well into buſineſſe; and he that diuideth too much, will neuer come out of it cleerely. To chuſe time, is to ſaue time, and an vnſeaſonable motion is but beating the ayre. There bee three parts of buſineſſe; the preparation, the debate, or examination, and the perfection. Whereof if you looke for diſpatch, let the middle only be the worke of many, and the firſt & laſt the worke of few. The proceeding

vpon ſome what conceiued in writing, doth for the moſt part facilitate Diſpatch. For though it ſhould be wholly reiected, yet that Negatiue is more pregnant of a direction, then an indefinite; as Aſhes are more generatiue then duſt.

12. *Of Loue.*

LOue is the Argument alwayes of *Comedies*, & many times of *Tragedies*. Which ſheweth well, that it is a paſſion generally light, and ſometimes extreame. Extreame it may well bee, ſince the ſpeaking in a perpetuall *Hyperbole*, is comely in nothing, but *Loue*. Neither is it meerely in the phraſe. For whereas it hath bin well ſaid, that the *Arch-flatterer* with whom

whom all the petty-flatterers haue intelligence, is a Mans ſelfe, certainly the louer is more. For there was neuer proud man thought ſo abſurdly well of himſelfe, as the Louer doth of the perſon loued: and therfore it was well ſaid, that it is impoſſible to loue, & to be wiſe. Neither doth this weakneſſe appeare to others only, and not to the party loued, but to the loued moſt of all, except the loue be reciproque. For it is a true rule, that Loue is euer rewarded either with the reciproque, or with an inward and ſecret contempt. By how much the more, men ought to beware of this paſſion, which loſeth not only other things, but it ſelfe. As for the other loſſes, the Poets relation doth well figure them: That he that preferred *Helena*, qnitted the gifts of *Iuno* and *Pallas*. For whoſoeuer eſteemeth too much of amorous affectiō, quit-

teth both riches and wiſedome. This paſſion hath his flouds in the very times of weakeneſſe; Which are great proſperitie, and great aduerſity. (though this latter hath bin leſſe obſerued.) Both which times kindle Loue and make it more feruent, and therefore ſhew it to bee the Child of folly. They doe beſt that make this affection keep quarter, and ſeuer it wholly from their ſerious affaires and actions of their life. for if it checke once with buſineſſe, it troubleth Mens fortunes, and maketh Men, that they can no waies be true to their owne endes.

13. *Of Friendſhip.*

THere is no greater Deſert or wilderneſſe then to bee without

out true friendes. For without Friendſhip, ſociety is but meeting. And as it is certaine, that in bodies inanimate, vnion ſtrengtheneth any naturall motion, and weakeneth any violently motion; So amongſt men, Friendſhip multiplieth ioyes, and diuideth griefes. Therefore whoſoeuer wanteth fortitude, let him worſhip *Friendſhip*. For the yoke of *Friendſhip* maketh the yoke of *Fortune* more light. There bee ſome whoſe liues are, as if they perpetually plaid vpon a ſtage, diſguiſed to all others, open only to themſelues. But perpetuall diſſimulation is painefull; and he that is all *Fortune*, and no *Nature*, is an exquiſite *Hireling*. Liue not in continuall ſmother, but take ſome friends with whom to communicate. It will vnfold thy vnderſtanding; it will euaporate thy affections; it will prepare thy buſineſſe. A man may keep

a corner of his mind from his friend, and it bee but to witnes to himſelfe, that it is not vpon facility, but vpon true vſe of friendſhip that he impar-teth himſelfe. Want of true friends, as it is the reward of perfidious na-tures; ſo is it an impoſition vppon great fortunes. The one deſerue it, the other cannot ſcape it. And ther-fore it is good to retaine ſincerity, and to put it into the reckoning of *Ambition*, that the higher one go-eth, the fewer true Friends hee ſhall haue. Perfection of Friendſhip is but a ſpeculation. It is friendſhip, when a man can ſay to himſelfe, I loue this man, without reſpect of v-tility. I am open hearted to him, I ſingle him from the generality of thoſe with whom I liue; I make him a portion of my owne wiſhes.

14. *Of Atheiſme.*

I Had rather beleeue all the fables in the *Legend*, and the *Alcaron*, then that this vniuerſall frame is without a mind. And therefore God neuer wrought myracle to conuince Atheiſts, becauſe his ordinary works conuince them. Certainely, a little *Philoſophie* inclineth mans minde to *Atheiſme*, but depth in *Philoſophy*, bringeth men about to Religion. For when the minde of man looketh vpon ſecond cauſes ſcattered, ſometimes it reſteth in them; but when it beholdeth them confederate, and knit together

gether, it flies to prouidence, and *Deitie*. Moſt of all, that Schoole which is moſt accuſed of Atheiſme doth demonſtrate Religion. That is, the Schoole of *Leucippus*, and *Democritus*, and *Epicurus*. For it is a thouſand times more credible, that foure mutable Elements, and one immutable fifth Eſſence, duely and eternally placed, neede no GOD: then that an Army of infinite ſmall portions or ſeeds vnplaced, ſhould haue produced this order, and beauty, without a diuine Marſhall. The Scripture ſaith; *The foole hath ſaid in his heart, there is no God.* It is not ſaid, *The Foole hath thought in his heart.* So as he rather ſaith it by rote to himſelfe, as that he would haue; then that hee can throughly beleeue it, or be perſwaded of it. For none denie there is a God, but thoſe for whom it maketh, that there were no God. *Epicurus* is charged that he did

did but diſſemble for his credits ſake, when he affirmed there were bleſſed natures, but ſuch as enioyed themſelues, without hauing reſpect to the gouernment of the World. Wherin they ſay, he did temporize, though in ſecret, he thought, there was no God. But certainely hee is traduced; for his words are Noble and Diuine. *Non Deos vulgi negare profanum, ſed vulgi opinionis Diis applecare profanum.* *Plato* could haue ſaid no more. And although hee had the confidence to deny the adminiſtration; he had not the power to deny the nature. The *Indians* of the Weſt, haue names for their paricular Gods, though they haue no name for God: as if the Heathens ſhould haue had the names, *Iupiter, Apollo, Mars, &c.* but not the word *Deus*: which ſhewes yet they haue the notion, though not the full extent. So that againſt Atheiſts,

theiſts, the moſt barbarous Sauages, take part with the ſubtilleſt Philoſophers. They that deny a God, deſtroy mans Nobility. For certainely, Man is of kinne to the Beaſts, by his body; and if hee be not of kin to God by his Spirit, hee is a baſe and Ignoble Creature. It deſtroyes likewiſe magnanimity, and the raiſing of humane nature. For, take an example of a Dogge, and marke what a generoſity and courage he will put on, when he findes himſelfe maintained by a Man, which to him, is in ſtead of a God, or *Melior natura:* Which courage is manifeſtly ſuch, as that Creature, without that confidence of a better nature then his owne, could neuer attaine. So man when hee reſteth and aſſureth himſelfe vpon Diuine protection and fauour; gathereth a force, and faith, which humane nature in it ſelfe could not obtaine.

There-

Therefore as *Atheiſme* is in all reſpects hatefull: So in this, that it depriueth humane nature of the meanes to exalt it ſelfe aboue humane frailtie. As it is in particular perſons; ſo it is in Nations. Neuer was there ſuch a Sate for magnanimity as *Rome*. Of this State, heare what *Cicero* ſaith; *Quam volumus licet P. Conſ. nos amemus, tamen nec numero Hiſpanos, nec robore Gallos nec calliditate Pœnos, nec artibus Græcos, nec denique hoc ipſo huius gentis & terræ domeſtico, natioque ſenſu Italos ipſos & Latinos; ſed pietate, ac Religione, atque hac vnâ ſapientiâ quod Deorum immortalium numine omnia regi gubernarique perſpectimus, omnes, gentes, Nationeſq; ſuperauimus.*

12. *Of Superſtition.*

IT were better to haue no opinion of God at all; then ſuch an opinion as is vnwoorthy of him; for the one is vnbeliefe, the other is *Contumely*; and certainely Superſtition is the reproch of Deity. *Atheiſme* leaues a Man to ſenſe, to Philoſophy, to naturall piety to lawes to reputation, all which may bee guides to vertue, though Religion were not: but ſuperſtition diſmounts all theſe. and ereɛth an abſolute Tyranny in the minde of men. Therefore *Atheiſme* did neuer perturbe States; for it makes men wary of themſelues, as looking no further: and we ſee the times

times inclined to *Atheiſme*, as the time of *Auguſtus Caſar*, and our owne times in ſome Countries, were, and are, ciuill times. But Superſtition, hath beene the confuſion of many States: and bringeth in a new *Primũ Mobile* that rauiſheth all the Spheres of gouernement. The maſter of Superſtition is the people: and in all ſuperſtition, wiſe men follow fooles; and arguments are fitted to practiſe, in a reuerſed order. There is no ſuch Atheiſt, as an Hypocrite, or Impoſtor: and it is not poſſible, but where the generality is ſuperſtitious, many of the leaders are Hypocrites. The cauſes of *Atheiſme* are, diuiſions in Religion; ſcandall of Prieſts; and learned times; ſpecially if proſperous; though for diuiſions, any one main diuiſion, addeth zeale to both ſides; but many diuiſions introduce *Atheiſme*. The cauſes of ſuperſtition

are

are the pleasing of Ceremonies; the excesse of outward holinesse; the reuerence of traditions; the Stratagems of Prelats for their owne ambition and lucre, and barbarous times, specially with calamities, and disasters. Superstition without his vaile, is a deformed thing, for as it addeth deformity to an Ape, to bee so like a man: so the similitude of Superstition to *Religion*, makes it the more deformed. And as wholesome meate corrupteth to little Wormes; so good formes and orders, corrupt into a number of petty obseruances:

16. *Wisdome for a Mans selfe.*

AN *Ante* is a wise Creature for it selfe: But it is a shrewd thing in

in an Orchard or Garden. And certainely, men that are great louers of themselues, waste the publike. Diuide with reason betweene selfe-loue, and society: and bee so true to thy selfe, as thou bee not false to others. It is a poore Centre of a mans actions, *Himself*. It is right earth. For that onely stands fast vpon his own centre; whereas all things that haue affinity with the heauens, moue vpon the centre of another, which they benefit. The referring of all to a mans selfe, is more tolerable in a Soueraigne Prince; because themselues are not themselues; but their good and euill is at the perill of the publike fortune. But it is a desperate euill in a Seruant to a Prince, or a Citizen in a *Republique*. For whatsoeuer affaires passe such a Mans hand, he crooketh them to his owne ends: which must needes bee often *Eccentrike*, to the ends of his

master or state. Therefore let Princes or States, chuse such Seruants, as haue not this marke; except they meane their seruice should be made but the accessary. And that which maketh the effect more pernitious, is, that all proportion it lost. It were disproportion enough for the Seruants good to bee preferred before the masters: But yet it is a greater extreame, when a little good of the seruants, shall carrie things against a great good of the masters. And yet that is the case; for the good such seruants receiue, is after the modell of their owne fortune: but the hurt they sell for that good, is after the modell of their Masters *Fortune*. And certainely it is the nature of extreame selfe-louers, as they will set an house on fire, and it were but to rost their Egges; and yet these men many times hold credit with their Masters; because

their

their ſtudy is but to pleaſe them, and profit themſelues; and for either reſpect they will abondon the good of their affaires.

17. Of Regiment of health.

THere is a wiſdome in this, beyond the rules of *Phyſick*: a mans own Obſeruation what hee finds good of, & what he finds hurt of, is the beſt *Phyſicke* to preſerue health. But it is a ſafer concluſion to ſay; this agreeth not well with mee, therefore I will not continue it; then this, I find no offence of this, therefore I may vſe it: for ſtrength of nature in youth,

passeth over many excesses, which are owing a man till his age. Discerne of the comming on of yeeres: and thinke not to doe the same things still. Certainly most lusty old men catch their death by that adventure; For age will not be defied. Beware of sudden change in any great point of diet, and if necessity enforce it, fit the rest to it. For it is a secret both in nature and State, that it is safer to change many things, then one. To be free minded and cheerefully disposed at houres of meate, and of sleepe, and of exercise, is the best precept of long lasting. If you flie Physicke in health altogether, it will be too strange for your body; when you shall neede it: if you make it too familiar, it will worke no extraordinary effect, when sickenesse commeth. Despise no new accident in your body, but aske opinion of it. In sickenesse

respect

reſpect health principally, and in Health action. For thoſe that put their bodies to endure in Health, may in moſt ſickeneſſes, which are not very ſharpe, bee cured onely with diet and tendering. *Celſus* could neuer haue ſpoken it as a Phiſitian, had he not been a wiſe man withall: when he giueth it for one of the great precepts of Health and laſting. That a man doe vary and interchange contraries; but with an inclination to the more benigne extreame; vſe faſting and full eating, but rather full eating; watching, and ſleepe, but rather ſleepe, ſitting and exerciſe, but rather exerciſe, and the like. So ſhall nature be cheriſhed, and yet taught maſteries. Phiſicians are ſome of them ſo pleaſing and conformable to the humors of the patient, as they preſſe not the true cure of the diſeaſe; and ſome other are ſo regular, in pro-

ceeding according to art for the disease, as they respect not sufficiently the condition of the Patient. Take one of a middle temper, or if it may not be found in one man, combine two of both sorts: and forget not to call as well the best acquainted with your body, as the best reputed of for his faculty.

18. *Of Expence.*

Riches are for spending, and spending for honor and good actions. Therefore extraordinary expence must bee limited by the worth of the occasiō, for voluntary vndoing may bee as well for a mans Countrey, as for the King-

Kingdome of *Heauen*. But ordinary Expence, ought to be limited by a Mans eſtate, and gouerned with ſuch regard, as it be within his compaſſe, and not ſubiect to deceit, and abuſe of Seruants; and ordered to the beſt ſhew, that the Bils may be leſſe then the eſtimation abroad. It is no baſeneſſe for the greateſt to deſcend and looke into their owne Eſtates. Some forbeare it not vpon negligence alone, but doubting to bring themſelues into malancholie, in reſpect they ſhal finde it broken. But wounds cannot be cured without ſearching. He that cannot looke into his owne eſtate at all, had need both chuſe well whom thoſe whom he imployeth, and change them often: for new are more timerous, and leſſe ſubtill. He that can looke into his eſtate but ſildome, had neede turne all to certainties. In cleering of a mans Eſtate, hee may as well

hurt himselfe in being too sudden, as in letting it run on too long. For hasty selling is commonly as disaduantageable as interest. Besides, he that cleeres at once will relapse: for finding himselfe out of straights, he will reuert to his customes. But hee that cleereth by degrees, induceth an habite of frugalitie: and gaineth as well vpon his minde, as vpon his estate. Certainely who hath a State to repaire, may not despise small things; and commonly it is lesse dishonorable to abridge petty charges, then to stoope to petty gettings. A man ought warily to begin charges, which once begun, must continue. But in matter that returne not, he may be more magnificent.

19. Of Diſcourſe.

SOme in their diſcourſe, deſire rather commendation of wit in being able to hold all Argu-ments, then of iudgement in diſcerning what is true; as if it were a praiſe to knowe what might be ſaid, and not what ſhould be thought. Some haue certaine common places, and Theames wherein they are good, and want varietie: which kinde of pouerty is for the moſt part tedious, and now and then ridiculous. The honourableſt kind of talke, is to giue the occaſion, and againe to moderate and paſſe to ſomewhat elſe. It is good to varry, and mixe ſpeech of the pre-

preſent occaſion with argument: tales with reaſons; asking of queſtions, with telling of opinions: and ieſt with earneſt. But ſome things are priuiledged from ieſt, namely Religion, matters of State, great perſons, any mans preſent buſineſſe of importance, and any caſe that deſerueth pitty; and generally men ought to finde the difference betweene ſaltneſſe and bitterneſſe. Certainly hee that hath a *Satyricall* vaine, as he maketh others afraid of his wit, ſo hee had needs be afraid of others memorie. He that queſtioneth much ſhall learne much, and content much: ſpecially if he apply his queſtions to the skill of the perſons of whom hee asketh: For hee ſhall giue them occaſion to pleaſe themſelues in ſpeaking, and himſelf ſhal continually gather knowledge. If you diſſemble ſometimes your knowledge of that you are thought

to

to know, you ſhall be thought another time to know that you know not. Speech of a mans ſelfe is not good often, and there is but one caſe wherein a man may commend himſelfe with good grace, & that is in commending vertue in another, eſpecially, if it bee ſuch a vertue, as where-vnto himſelfe pretendeth. Speech of touch towards others, ſhould be ſparingly vſed; for Diſcourſe ought to be as a field, without comming home to any man. Diſcretion of ſpeech is more then eloquence; and to ſpeake agreeably to him with whom we deale, is more then to ſpeake in good words, or in good order. A good continued ſpeech without a good ſpeech of interlocution, ſheweth ſlowneſſe: and a good reply, or ſecond ſpeech, without a good ſetled ſpeech, ſheweth ſhallowneſſe and weakeneſſe: as woe ſee in Beaſtes, that thoſe

that

that are weakest in the course, are yet nimblest in the turne. To vse too many circumstances ere one come to the matter, is wearisome; to vse none at all, is blunt.

20 *Of seeming Wise.*

IT hath beene an opinion, that the *French* are Wiser then they seeme, and the *Spaniards* seeme wiser then they are: But howsoeuer it bee betweene Nations, certainely it is so betweene Man and Man. For as the Apostle saith of *Godlinesse: Hauing a shew of Godlinesse, but denying the power thereof*; So certainely there are

are in point of Wiſdome and ſufficiency, that doe nothing or little very ſolemnly; *Magna conatu nugas.* It is a ridiculous thing, and fit for a Satire to perſons of iudgements, to ſee what ſhifts theſe formaliſts haue, and what perſpectiues to make *Superficies* to ſeeme bodie, that hath depth and bulke. Some are ſo cloſe and reſerued, as they will not ſhew their Wares, but by a dark light; and ſeeme alwaies to keepe backe ſomewhat; and when they know within themſelues, they ſpeak of that they doe not well know; would neuertheleſſe ſeem to others, to know of that which they may not well ſpeake: Some helpe themſelues with countenance & geſture, and are wiſe by ſignes, as *Cicero* ſaith of *Piſo*, that when hee anſwered him, he fetched one of his browes vppe to his forward, and bent the other downe to his chin: *Reſpondes altero.*

altero ad frontem sublato, altero ad mentum depresso supercilio, crudilitatem tibi non placere. Some thinke to beare it by speaking a great word, and being peremptory, and will goe on and take by admittance that which they cannot make good. Some, whatsoeuer is beyond their reach, they will seeme to despise or make light of, as impertinent or curious; and so would haue their *Ignorance* seeme iudgement. Some are neuer without a difference, and commonly by amusing men with a subtilty, blanch the matter. Of whō *Gellius* saith; *Hominem delirum qui verborum minutijs rerum frangit pondera.* Of which kinde also, *Plato* in his *Protagoras* bringeth in *Prodicus* in scorne, and maketh him make a speech that consisteth of distinctions from the beginning to the end. Generally, such men in all deliberations, find ease to be of the Negatiue

tiue ſide, and affect a credit to obiect and fore-tell difficulties. For when proportions are denyed, there is an end of them, but if they be allowed, it requireth a new worke; which falſe point of wiſedome, is the bane of buſineſſe. To conclude, there is no decaying Merchant, or inward Beggar, hath ſo many tricks to vphold the credit of their wealth, as theſe empty perſons haue to maintaine the credit of their ſufficiency.

21. *Of Riches.*

I Cannot call riches better then the baggage of Vertue; the Roman word is better, *Impedimenta*; For as the baggage

gage is to an Army, so is Riches to Vertue: It cannot bee spared, nor left behinde; but it hindreth the March, yea, and the care of it sometimes loseth or disturbeth the victory. Of great riches there is no reall vse except it be in the distribution: the rest is but conceit: so saith *Salomon*; *Where much is there are many to consume it: & what hath the owner but the sight of it with his eyes?* The personal fruition in any man, cannot reach to feele great riches; there is a custody of them; or a power of *Dole* and donative of them; or a fame of the; but no solide vse to the owner. Doe you not see what fained prizes are set vpon little stones, & rarieties, & what works of ostentatió are vndertaken, because there might seem to be some vse of great Riches? But then they may be of vse to buy men out of dangers or troubles; as *Salomon* saith; *Riches are as a strong*

hold in the imagination of the Rich Man. But this is excellently expreſſed, that it is in *Imagination*; and not alwaies in fact. For certainely, great Riches haue ſold more Men then they haue bought out. Seeke not proud Riches; but ſuch as thou maiſt get iuſtly; vſe ſoberly, diſtribute cheerefully, and leaue contentedly. Yet haue no abſtract, nor frierly contempt of them. But diſtinguiſh, as *Cicero* ſaith well of *Rabirius Poſthumus: In ſtudio rei ampliſicandæ, apparebat non auaritiæ prædam ſed inſtrumentum bonitati quæri.* Neither truſt thou much others, that ſeeme to deſpiſe them: For they deſpiſe them that deſpaire of them, and none worſe, when they come to them. Be not penny-wiſe; Riches haue Wings; and ſometimes they fly away of themſelues; ſometimes they muſt bee ſet flying, to bring in more. Men leaue their ri-

thes, eyther to their kindred, or to the publike: and moderate portions prosper best in both. A great state left to an Heire, is as a lure to all the birds of prey round about, to seize on him, if he bee not the better stablished in yeeres and iudgement. Likewise glorious gifts and foundations, are but the painted Sepulchres of *Almes*, which soone will putrifie and corrupt inwardly. Therfore measure not thy aduancements by quantity, but frame them by measure; and deferre not charities, till death: for certainely, if a man weigh it rightly, he that doth so, is rather liberall of another mans, then of his owne.

22. Of Ambition.

Ambition is like choller; which is an humor that maketh men actiue,

actiue, earneſt, full of alacrite, and ſtirring, if it bee not ſtopped. But if it bee ſtopped, and cannot haue his way, it becommeth a duſt, and thereby maligne and venomous. So ambitious men, if they finde the way open for their riſing, and ſtill get forward; they are rather buſie then dangerous: but if they bee checked in their deſires, they become ſecretly diſcontent, and looke vpon men and matters, with an euill eye, and are beſt pleaſed when things goe backeward: which is the worſt property that can be in a ſeruant of a Prince or State. Therefore it is good for Princes, if they vſe ambitious men, to handle it ſo, as they be ſtill progreſſiue, and not retrograde: which becauſe it cannot bee without inconuenience; it is good not to vſe ſuch natures at all. For if they riſe not with their ſeruice, they will take order to make

their ſeruice fall with them, Of Ambitions, it is the leſſe harmefull, the ambition to preuail in great things; then that other to appeare in euery thing: for that breeds confuſion, & marres buſineſſe. He that ſeeketh to be eminent amongſt able men, hath a great taske: but that is euer good for the publike. But he that plots to be the only figure amongſt Ciphers, is the decay of an whole Age. Honour hath three things in it; The vantage ground to doe good; The approach to Kings and principall perſons; And the raiſing of a mans owne Fortunes. Hee that hath the beſt of theſe intentions when he aſpireth, is an honeſt man; and that Prince that can diſcerne of theſe intentions in another that aſpireth, is a wiſe Prince. Generally, let Princes and States chuſe ſuch Miniſters, as are more ſenſible of duty; then of riſing; and ſuch as loue buſineſſe

rather

rather vpon conſcience, then vpon brauery: and let them diſcerne a buſie nature, from a willing mind.

23 *Of young Men and age.*

A Man that is young in yeeres, may be old in houres; if hee haue loſt no time. But that happeneth rarely. Generally youth is like the firſt cogitations, not ſo wiſe as the ſecond: For there is a youth in thoughts, as well as in ages. Natures that haue much heat, & great & violent deſires and perturbations, are not ripe for action, till they haue paſſed the Meridian of their yeeres: but reposed Natures may doe well in Youth: as on the other ſide, heate

and viuacity in age is an excellent composition for busineſſe. *Young men* are fitter to inuent, then to iudge; fitter for execution then for Counsell; and fitter for new proiects, then for setled busineſſe. For the experience of Age in things that fall within the compaſſe of it, directeth them: but in things meerely new, abuseth them. The errors of young men are the ruine of busineſſe: But the errours of aged men amount but to this; that more might haue beene done, or sooner. Young men in the conduct and manage of Actions, embrace more then they can holde, stirre more then they can quiet, flie to the end, without consideration of the meanes and degrees, pursue some few principles, which they haue chanced vpon absurdly, care not to innouate, which drawes vnknowne inconueniences; vse extream

treame remedies at firſt: and that which doubleth all errours, wil not acknowledge nor retract them; like an vnready Horſe, that will neither ſtoppe nor turne. Men of age, obiect too much, conſult too long, aduenture too little, repent too ſoone, and ſeldome driue buſineſſe home to the full period; but content themſelues with a mediocritie of ſucceſſe. Certainely it is good to compound imployments of both: for that will bee good for the preſent; becauſe the vertues of eyther Age may correct the defects of both: and good for ſucceſſion, that young men may be learners, while men in age are Actors: and laſtly, in reſpect of extreame accidents, becauſe authority followeth old men, and fauour and popularitie youth. But for the morral part: perhaps youth wil haue the preheminence, as age hath for

the Politike. A certaine *Rabby* vpon the Text, *Your Young Men shall see Visions, & your Old Men shall dreame Dreames*: inferreth that yong men are admitted neerer to GOD then old, because Vision is a cleerer reuelation, then a Dreame. And certainly, the more a man drinketh of the World, the more it intoxicateth: & Age doth profit rather in the powers of vnderstanding, then in the vertues of the will and affections.

24. *Of Beauty.*

VErtue is like a rich stone, best plaine set; and surely vertue is best set in a body that is comely, though not of delicate features; and that hath rather dignitie of presence, then Beauty of respect. Neither is it almost seene, that very beautifull persons are otherwise of great vertue; as if nature were rather busie not to erre, then in labour

bour to produce excellency. And therefore they proue accompliſhed, but not of great Spirit; and ſtudie rather behauiour then vertue. In *Beautie*, that of fauour is more then that of colour; and that of decent and gracious motion, more then that of fauor. That is the beſt part of beauty which a picture cannot expreſſe: no nor the firſt ſight of the life: & there is no excellent beauty, that hath not ſome ſtrangenes in the proportions. A man cannot tell whether *Apelles* or *Albert Durere* were the more Triflet. Whereof the one would make a perſonage by Geometricall proportions, the other, by taking the beſt parts out of diuers faces, to make one excellent. Such perſonages I thinke would pleaſe no body, but the Painter that made them. Not but I thinke a Painter may make a better Face then euer was: but hee muſt

do

do it by a kind of felicity (as a Muſitian that maketh an excellent ayre in *Muſicke*) and not by rule. If it be true that the principal part of beauty is in decent motion; certainely it is no maruell, though perſons in yeares ſeeme many times more amiable, *Pulchrorum Autumnus pulcher*. For no youth can be comely, but by pardon, and conſidering the youth, as to make vp the comelines. Beauty is as Summer Fruites, which are eaſie to corrupt, and cannot laſt: and for the moſt part, it makes a diſſolute youth, and an age a little out of countenance: But yet certainely againe, if it light well, it maketh vertues ſhine, and vices bluſh.

25. *Of Deformity.*

DEformed perſons are commonly euen with nature: for as nature

ture hath done ill by them, ſo doe they by nature, being for the moſt part (as the Scripture ſaith) voide of naturall affection; and ſo they haue their reuenge of Nature. Certainely, there is a conſent betweene the body and the mind, and where nature erreth in the one; ſhee ventureth in the other. *Vbi peccat in vno periclitatur in altero.* But becauſe there is in man an election touching the frame of his minde, and a neceſſitie in the frame of his body, the ſtarres of naturall inclination, are ſometimes obſcured by the Sunne of diſcipline and vertue. Therefore it is good to conſider of Deformity, not as a ſigne, which is more deceiueable; but as a cauſe, which ſeldome faileth of the effect. Whoſoeuer hath any thing fixed in his perſon, that doth induce contempt; hath alſo a perpetuall ſpurre in himſelfe, to reſcue and deliuer himſelfe from

ſcorne.

ſcorne. Therefore all deformed perſons are extreame bold : firſt, as in their owne defence, as being expoſed to ſcorne ; but in proceſſe of time, by a generall habite. Alſo, it ſtirreth in them induſtry, and ſpecially of this kind, to watch and obſerue the weakeneſſe of others, that they may haue ſomewhat to repay. Againe, in their ſuperiours, it quencheth ielouſie towards them, as perſons that they thinke they may at pleaſure deſpiſe; and it laieth their competitors and emulators aſleepe; as neuer beleeuing they ſhould bee in poſſibility of aduancement, till they ſee them in poſſeſſion. So that vpon the whole matter, in a great wit, Deformity is an aduantage to riſing. Kings in ancient times, and at this preſent in ſome Countries were wont to put great truſt in Eunuches; becauſe they that are enuious towards al, are more obnoxious

and

and officious towards one. But yet their truſt towards them, hath rather beene as to good ſpials, and good whiſperers; then good Magiſtrates, and Officers. And much like is the reaſon of deformed perſons. Stil the ground is, they will, if they be of ſpirit, ſeeke to free themſelues from ſcorne: which muſt be either by vertue, or mallice; and therefore they proue either the beſt of men, or the worſt, or ſtrangelie mixed,

26. Of Nature in Men.

NAture is often hidden, ſometimes ouercome; ſildome extinguiſhed: force maketh Nature more violent in

in the returne : Doctrine and discourse maketh Nature lesse importune ; but custome onely doth alter and subdue Nature. He that seeketh victory ouer his Nature let him not set himselfe to great, not to small taskes. For the first will make him dejected by often failes : and the second will make him a small proceeder though by often preuailings, And at the first let him practise with helpes, as swimmers doe with bladders, or rushes : but after a time let him practise with disaduantages, as Dauncers doe with thicke shooes. For it breeds great perfection, if the Practise bee harder then the vse. Where nature is mighty, and therefore the victory hard ; the degrees had needs be, first to stay and arrest Nature i time ; like to him that would say ouer the foure and twenty letters when he was angry, then to goe lesse in quantitie ; as if one

ſhould in forbearing VVine, come from drinking healths, to a draught a meale; and laſtly, to diſcontinue altogether. But if a man haue the fortitude & reſolutiō to infranchiſe himſelfe at once, that is the beſt;

Optimus ille animi vindex lædentia pectus
Vincula qui rupit, dedoluitque ſemel.

Neither is the ancient rule amiſſe, to bend nature as a wand, to a contrary extream, whereby to ſet it right; vnderſtanding it; where the contrary extream is no vice. Let not a Man force a habite vpon himſelfe with a perpetuall continuance, but with ſome intermiſsion. For both the pauſe re-inforceth the new on-ſet; and if a man that is not perfect be euer in practiſe, he ſhall as wel practiſe his errours, as his abilities, and induce one habite of both: and there

there is no meanes to helpe this but by ſeaſonable intermiſſions. A mans nature is beſt perceiued in priuateneſſe, for there is no affectation in paſſion, for that putteth a man out of his precepts; and in a new caſe, or experiment, for there cuſtome leaueth him. They are happy men, whoſe Natures ſort with their vocations, otherwiſe they may ſay, *Multũ incola fuit anima mea*, when they conuerſe in thoſe things they do not affect. In ſtudies whatſoeuer a man commandeth vpon himſelfe, let him ſet houres for it. But whatſoeuer is agreable to his Nature, let him take no care for any ſet times: For his thoughts will flie to it of themſelues; ſo as the ſpaces of other buſineſſe or ſtudies will ſuffice.

27. Of Custome and Education.

MEns thoughts are much according to their inclination; their discourse and speeches according to their learning and infused opinions; But their deedes are after as they haue beene accustomed. And therefore as *Machiauel* well noteth, (though in an euill fauoured instance) there is no trusting to the force of Nature; nor to the brauery of words; except it bee corroborate by custome. His instance is, that for the atchieuing of a desperat conspiracy, a man should not rest vpō the fiercenes of any mans nature, or his resolute vndertakings, but take such a

one as hath had his hands formerly in blood. But *Machiauel* knew not of a Friet *Clement*, nor a *Ranillae*, nor a *Iaureguy*, nor a *Baltazar Gerard*. Yet his rule holdeth ſtill, that nature, nor the ingagement of words are not ſo forcible as cuſtom. Only Superſtiton is now ſo wel aduanced, that men of the firſt bloud are as firme, as Butchers by occupation: and votarie reſolution is made equiuollent to cuſtome, euen in matter of bloud. In other things the predominancy of cuſtom is euery where viſible; in ſo much as a man would wonder to heare men profeſſe, proteſt, ingage, giue great words, and then doe iuſt, as they haue done before: as if they were dead Images and Engins moued only by the wheeles of cuſtom. Therefore ſince cuſtome is the principall Magiſtrate of mans life: let men by all meanes endeauour to

obtaine

obtaine good Cuſtomes. Certainely Cuſtome is moſt perfect when it beginneth in young yeeres. This we call *Education*: which is nothing but an early Cuſtome. For it is true, that late learners cannot ſo wel take the ply; except it be in ſome mindes, that haue not ſuffered themſelues to fixe, but haue kept themſelues open and prepared to receiue continuall amendment; which is exceeding rare. But if the force of Cuſtome ſimple, and ſeparate bee great; the force of Cuſtome copulate and conioind, and in troupe, is farre greater. For their example teacheth; company comforteth; æmulation quickneth; Glory raiſeth; ſo as in ſuch places the force of Cuſtome is in his exaltation. Certainly the great multiplication of Vertues vpon humaine nature, reſteth vpon ſocieties well ordained and Diſciplined. For Common-wealthes and

good gouernments, doe nouriſh vertue growne, but doe not mend the ſeeds. But the miſery is, that the moſt effectuall meanes are now applied to the ends leaſt to bee deſired.

28. Of Fortune.

IT cannot bee denied, but outwarde accidents conduce much to a Mans Fortune. Fauour, Oportune Death of others; occaſion fitting vertue. But chiefly the mould of a Mans fortune is in himſefe. And the moſt frequent of externall cauſes is, that the folly of one man is the Fortune of another. For no man proſpers ſo ſuddenly, as by others errours. *Serpens niſi ſerpentem comederit non*

fit

sit Draco. Ouert, and apparant vertues bring forth praiſe, but there bee hidden and ſecret vertues that bring forth Fortune. Certaine deliueries of a mans ſelfe, which haue no name. The Spaniſh word *Deſemboltura* partly expreſſeth them, when there bee no ſtonds nor reſtiueneſſe in a mans nature. For ſo ſaith *Liuy* well, after hee had deſcribed *Cato Maior* in theſe words; *In illo viro tantum robur corporis & animi fuit, vt quocunq; loco natus eſſet fortunam ſibi facturus videretur:* He falleth vpon that, that he had *Verſatile ingenium.* Therefore if a man looke ſharply and accentiuely, he ſhall ſee fortune; for though ſhe be blind, yet ſhe is not inuiſible. The way of fortune is like the milken way in the ſky, which is a meeting, or knot of a number of ſmall Starres; not ſeene aſunder, but giuing light together. So are there a number of little

and

and ſcarce diſcerned vertues, or rather faculties and Cuſtomes, that make men fortunate. The *Italians* note ſome of them, ſuch as a man would little thinke, when they ſpeake of one that cannot doe amiſſe, they will throw in into his other conditions, that he hath *Poco dimarro*. And certainely, there bee not two more fortunate properties, then to haue a little of the foole, and not too much of the honeſt. Therefore extreame louers of their Countrey, or Maſters, were neuer fortunate, neither can they bee. For when a man placeth his thoughts without himſelfe, hee goeth not his owne way. An haſtie fortune maketh an enterpriſer and remouer; (the *French* hath it better *Interpreneur*, or *Remnant*) but the exerciſed fortune maketh the able man. Fortune is to bee honoured and reſpected, and it be but for her daughters,

ters, *Confidence* and *Reputation*; for those two felicity breedeth: the first within a mans selfe; the latter, in others towardes him. All wise men to decline the Enuy of their owne vertues, vse to ascribe them to prouidence, and Fortune. For so they may the better assume them. And besides, it is greatnesse in a man to bee the care of the higher powers. And it hath beene noted, that those that ascribe openly too much to their owne wisedome and policy, ende infortunate. It is written, that *Timotheus* the *Athenian*, after hee had in the account hee gaue to the state of his gouernment, often interlaced this speech: *And in this, Fortune had no part*; neuer prospered in any thing he vndertooke afterwards.

29. Of Studies.

Studies serue for Delight, for Ornament, and for Ability; their chiefe vse for delight, is in priuateneſſe, and retiring: for Ornament, is in diſcourſe, and for Abilitie, is in iudgement. For expert men can execute, but learned men are fitteſt to iudge or cenſure. To ſpend too much time in them, is *Sloth*; to vſe them too much for ornament, is *Affectatiō*, to make iudgement wholly by their rules, is the *Humor of a Scholler*. They perfect *Nature*, and are perfected by Experience. Craftie men contemne them, ſimple men admire them, and wiſe men vſe them. For they teach not

not their owne vſe, but that is a wiſedome without them, and aboue them, wonne by obſeruation. Read not to contradict, nor to beleeue, but to weigh and conſider. Some Bookes are to bee taſted, others to be ſwallowed, and ſome few to bee chewed and digeſted. That is, ſome Bookes are to be read only in parts; other to be read, but not curiouſly; & ſome few to be read wholly, and with diligence and attention. Reading maketh a full man, Conference a ready man, and writing an exact Man. And therefore if a man VVrite little, hee had neede haue a great memory; if hee conferre little, hee had neede haue a preſent witte; and if hee read little, he had neede haue much cunning, to ſeeme to know that he doth not. *Hiſtories* make men wiſe, *Poets* wittie, the *Mathematickes* ſubtill, Naturall *Philoſophy* deepe, *Morall* Graue,

Logicke

Logicke and *Rhetoricke* able to contend. *Abeunt ſtudia in mores.* Nay, there is no ſtond or impediment in the wit, but may bee wrought out by fit Studies: like as diſeaſes of the body may bee appopriate exerciſes. Bowling is good for the Stone and Raines; Shooting for the Lungs and Breaſt; gentle walking for the ſtomacke; riding for the head; and the like. So if a mans wit be wandering, let him ſtudy the Mathematicks; if his wit be not apt to diſtinguiſh, or finde difference, let him ſtudy the Schoole-men; if it be not apt to beat ouer matters, and to finde out reſemblances, let him ſtudie Lawyers caſes. So euery defect of the minde may haue ſpeciall receit.

30. Of Ceremonies and Respect.

HE that is onely reall, had neede haue exceeding great parts of Vertue: as the ſtone had neede to bee rich that is ſet without foile. But commonly it is in praiſe, as it is in gaine: For as the Prouerbe is true, *That light gaines make heauy Purſes*, becauſe they come thicke, whereas great come, but now and then: ſo it is true, that ſmal matters win great commendation, becauſe they are continually in vſe, and in note. Whereas the occaſion of any great vertue, com-

meth but on holie daies. To attaine good formes, it ſufficeth not to diſpiſe them; for ſo ſhall a man obſerue them in others : And let him truſt himſelfe with the reſt. For if he care to expreſſe them, he ſhall looſe their grace, which is to bee naturall and vnaffected. Some mens behauiour is like a verſe, wherein euery ſillable is meaſured; how can a man comprehend great matters, that breaketh his minde too much to ſmall obſeruations? Not to vſe Ceremonies at all, is to teach others not to vſe them againe; and ſo diminiſheth reſpect: eſpecially they be not to be omitted to Strangers, and formall Natures. Amongſt a mans Peeres, a man ſhall bee ſure of familiarity; and therefore it is good a little to keepe ſtate: amongſt a mans inferiours one ſhall be ſure of Reuerence; and therefore it is good a little to bee familiar. Hee that is too much in any

thing,

thing, ſo that he giueth another occaſion of ſaciety, maketh himſelfe cheape. To apply ones ſelfe to others is good; ſo it be with demonſtration that a man doth it vpon regard, and not vpon facilitie. It is a good precept, generallie in ſeconding another. Yet to adde ſomewhat of ones owne; as if you will graunt his opinion, let it bee with ſome diſtinction; if you will follow his motion; let it bee with condition; if you allow his counſell, let it bee with alleadging further reaſon. Men had neede beware how they be too perfit in complements. For bee they neuer ſo ſufficient otherwiſe, their enuiers will bee ſure to giue them that attribute to the diſaduantage of their greater vertue. It is loſſe alſo in buſineſſe to be too full of reſpects, or to bee too curious in obſeruing times and oportunities. *Salomon* ſaith, *He that*

confi-

consideretb the wind shall not sow, and he that looketh to the Clouds shall not reape. A wise man will make more opportunities then he finds.

31. *Of Sutors.*

MAny ill matters are vndertaken, and many good matters with ill mindes. Some embrace suits which neuer meane to deale effectually in them, but if they see there may be life in the matter by some other meane, they will be content to win a thanke, or take a second reward, or at least to make vse in the meane time of the Sutors hope. Some take hold of sutes onely for an occasion

to croſſe ſome other, or to make in Information whereof they could not otherwiſe haue apt pretext, without care what become of the ſuit when that turne is ſerued. Nay, ſome vndertake ſuites with a full purpoſe to let them fall, to the end, to gratifie the aduerſe party or competitor. Surely, there is in ſort a right in euery ſuit; eyther a right of equitie, if it be a ſuit of controuerſie; or right of deſart, if it be a ſuit of petition. If affection lead a man to fauour the wrong ſide in Iuſtice, let him rather vſe his countenance to compound the matter then to carie it. If affection lead a man to fauour the leſſe worthy in deſart, let him do it without deprauing or diſabling the better deſeruer. In ſuits a man doth not well vnderſtand, it is good to refer them to ſom friend of truſt and iudgement, that may report whether he may deale in them with

with honour. Sutors are ſo diſtaſted with delaies and abuſes, that plaine dealing in denying to deale in ſuits at firſt, and reporting the ſucceſſe barely, and in challenging no more thankes then one hath deſerued, is growne not onely honourable, but alſo gracious. In ſuits of fauor, the firſt comming ought to take little place: ſo farre forth conſideration may bee had of his truſt, that if intelligence of the matter could not otherwiſe haue beene had, but by him, aduantage be not taken of the note, but the partie left to his other meanes. To be ignorant of the value of a ſuit is ſimplicity, as well as to be ignorant of the right thereof, is want of conſcience. Secrefie in ſuits is a great meane of obtaining; Forvoycing them to be in forwardneſſe, may diſcourage ſome kinde of Suitors, but doth quicken and awake others. But timing of the ſuit

is the principall. Timing I ſay, not onely in reſpect of the perſon that ſhould graunt it, but in reſpect of thoſe which are like to croſſe it. Let a man in the choiſe of his meane, rather chuſe the fitteſt mean, then the greateſt mean, and rather them that deale in certaine things, then thoſe that are generall. The reparation of a deniall, is ſometimes equall to the firſt graunt, if a man ſhew himſelfe neither deiected, nor diſcontented, *Iniquũ petas vt æquũ feras*, is a good rule, where a man hath ſtrength of fauour; but otherwiſe a man were better riſe in his ſuit; for hee that would haue ventured at firſt to haue loſt the Sûtor, will not in the concluſion, loſe both the Sutor and his owne former fauour. Nothing is thought ſo eaſie a requeſt to a great perſon as his Letter; and yet if it be not in a good cauſe, it is ſo much out of his reputation.

33. *Of Followers and Friends.*

COstly followers are not to be liked, leſt while a man maketh his traine longer, hee make his Wings ſhorter. I reckon to be coſtly, not them alone which charge the purſe, but which are weariſome and importune in ſuits. Ordinary Followers ought to challenge no higher conditions then countenance, recommendation, and protection from wrongs. Factious Followers are worſe to be liked, which follow not vpon affection to him with whom they range themſelues, but vpon diſcontentment conceiued againſt ſome other.

Where-

Wherupon commonly enſueth, that ill intelligence, that we many times ſee between great perſonages. Likewiſe glorious Followers are full of inconueniency; for they teint buſineſſe through want of ſecrecy, and they export honor from a man, and make him a returne in enuie. The following by certaine States, aunſwerable to that which a great perſon himſelfe profeſſeth, as of Souldiers to him that hath been imploied in the warres, and the like hath euer beene a thing ciuill, and well taken euen in Monarchies, ſo it bee without too much pompe or popularity. But the moſt honorable kind of following, is to bee followed, as one that apprehendeth to aduance vertue and deſart in all ſort of perſons. And yet where there is no eminent oddes in ſufficiency, it is better to take with the more paſſable, then with the more able. In gouernement

it is good to vſe men of one ranke equally: For to countenance ſome extraordinarily, is to make them inſolent, and the reſt diſcontent; becauſe they may claime adue. But in fauour to vſe men with much difference and election, is good; For it maketh the perſons preferred more thankful, and the reſt more officious; becauſe all is of fauour. It is good not to make to much of any man at the firſt, becauſe one cannot hold out that proportion. To be gouerned by one is not good, and to bee diſtracted with many, is worſe; but to take aduiſe of ſome few friends, is euer honorable, *For lookers on, many times ſee more then Gameſters, and the vale beſt diſcouereth the hil.* There is little friendſhip in the world, and leaſt of all betweene equals, which was wont to bee magnified. That that is, is between *Superior* and *Inferior*, whoſe fortunes may comprehend the one the other.

33. Of Negociating.

IT is generallie better to deale by ſpeech, then by letter, and by the meditation of a third, then by a mans ſelfe. Letters are good, when a man would draw an anſwere by Letter backe againe, or when it may ſerue for a mans iuſtification afterwardes to produce his owne letter, or where it may be danger to bee interrupted or heard by pieces. To deale in perſon is good, when a mans face breedes regard, as commonly with inferiours, or in tender caſes where

a mans eye vpon the countenance of him with whom one ſpeaketh, may giue him a direction how far to goe, and generally where a man will reſerue to himſelfe liberty either to diſauow, or to expound. In choiſe of Inſtruments it is better to chuſe men of a plainer ſort, that are like to doe that that is committed to them, and to report backe againe faithfully the ſucceſſe, then thoſe that are cunning to contriue out of other mens buſineſſe, ſomewhat to grace themſelues, and will helpe the matter in report for ſatisfaction ſake. It is better to ſound a perſon with whom one deales a far off, then to fall vpon the point at firſt, except you meane to ſurpriſe him by ſome ſhort queſtion. It is better dealing with men in appetite, then with thoſe which are where they would be. If a man deale with another vpon conditions, the ſtart or firſt performance

formance is all, which a man cannot reaſonably demaund, except either the nature of the thing bee ſuch which muſt go before, or elſe a man can perſwade the other party, that he ſhall ſtill need him in ſome other thing, or elſe that he be counted the honeſter man. All practiſe is to diſcouer, or to worke. Men diſcouer themſelues in truſt, in paſſion, at vnawares, and of neceſſitie, when they would haue ſom-what done, & cannot find an apt pretext. If you wold worke any man, you muſt either know his nature and faſhions, & ſo lead him; or his ends, and ſo perſwade him; or his weakenes or diſaduantage, and ſo awe him, or thoſe that haue the intereſt in him, and ſo gouerne them. In dealing with cunning perſons, we muſt euer conſider their ends to interpret their ſpeeches; & it is good to ſay little to thē, and that which they leaſt looke for.

34. *Of Faction.*

MAny haue an opinion not wiſe; That for a Prince to gouerne his eſtate, or for a great perſon to gouerne his proceedings, according to the reſpect of Factions, is the principall part of pollicy: whereas contrariwiſe, the chiefeſt wiſedome is either in ordering thoſe things which are generall, and wherein men of ſeueral factions do neuerthe leſſe agree, or in dealing with correſpondence to particular perſons, one by one. But I ſay not, that the conſideration of Factions is to bee neglected. Meane men muſt adhere, but great men that haue ſtrength in themſelues

ſelues were better to maintain theſelues indifferent, and neutrall. Yet euen in beginners to adhere ſo moderately, as he be a man of the one faction, which is paſſableſt with the other, commonly giueth beſt way. The lower and weaker faction is the firmer in coniunction. When one of the factions is exſtinguiſhed, the remaining ſubdiuideth: which is good for a ſecond. It is commonly ſeene, that men once placed, take in with the contrary faction to that, by which they enter. The Traitour in factions lightly goeth away with it: for when matters haue ſtucke long in ballancing, the winning of ſome one man caſteth them, and he getteth all the thankes. The euen carriage betweene two factions, proceedeth not alwaies to moderation, but of a trueneſſe of a mans ſelfe, with end to make vſe of both. Certainely, in *Italy* they hold it a little

little ſuſpect in Popes, when they haue often in their mouth *Padre Commune*, and take it to a ſigne of one that meaneth to refer all to the greatneſſe of his owne houſe.

35. Of Praiſe.

PRaiſe is the reflection of vertue: but it is as the Glaſſe, or body is, which giueth the reflection. If it bee from the common people, it is commonly falſe and naught; and rather followeth vaine perſons, then vertuous: for the common people vnderſtand not many excellent vertues: the loweſt vertues draw praiſe from them, the middle vertues worke

worke in them aſtoniſhment, or admiration; but of the higheſt vertues, they haue no ſenſe or perceiuing at all. But ſhewes, and *Species virtutibus ſimiles*, ſerue beſt with them. Certainly, Fame is like a Riuer that beareth vp things light and ſwolne; and drowne things weighty and ſolid: But if perſons of quality and iudgement concur, then it is as the Scripture ſaith; *Nomen bonum inſtar unguenti fragrantis*; It filleth all round about, and will not eaſilie away. For the odors of Oyntments are more durable then thoſe of flowers. There be ſo many falſe points of praiſe, that a man may iuſtly hold it ſuſpect. Some praiſes proceedes meerely of flattery: and if hee be an ordinary flatterer, hee will haue certain common attributes which may ſerue euery man: if hee be a cunning flatterer, hee will follow the Archflatterer, which is a mans ſelfe, and

wherein

wherein a man thinketh best of himselfe, therein the flatterer will vphold him most: But if hee be an impudent flatterer, looke wherein a man is conscient to himselfe, that he is most defectiue, and is most out of countenance in himselfe, that will the flatterer entitle him to perforce; *Spreta conscientiâ.* Some praises, come of good wishes and respects which is a forme due in ciuilitie to Kings and great persons, *Laudando præcipere*; when by telling men what they are, they represent to them what they should be. Some men are praised maliciously to their hurt, thereby to stirre enuie and iealousie towards them; *Pessimum genus inimicorum laudantium.* Certainly moderate praise vsed with opportunity, and not vulgar, but appropriate, is that which doth the good. *Salomon* saith; *He that praiseth his Friend aloud, rising early, it*

shall

shall bee to him no better then a curse. Too much magnifying of man or matter, doth irritate contradiction, and procure enuie and scorne.

36. *Of Iudicature.*

IVdges ought to remember, that their Office is *Ius dicere*, and not *Ius dare*; to interpret Law, and not to make Law, or giue Law; Else will it be like the presumption of the Church of *Rome*, which vnder pretext of exposition of Scripture, vsurpeth and practiseth an Authoritie to adde and alter; and to pronounce that which they doe not finde, and by colour of Antiquity to introduce nouelty. Iudges ought to bee more learned

learned then witty; more reuerend then plausible, and more aduised then confident. Aboue all thinges, integrity is their portion and proper vertue. *Cursed* (saith the Law) *is hee that remoueth the Land marke.* The misslaier of a Meerestone is too blame. But it is the vniust Iudge that is the capitall remouer of Land-markes, when he defineth amisse of Lands and property. One foule sentence doth more hurt, then many foule examples; for they doe but corrupt the streame; the other corrupteth the Fountaine. So saith *Salomon; Fons turbatus & vena corrupta est iustus cadens in causa sua coram aduersario*; The office of Iudges may haue reference vnto the parties that sue; vnto the Aduocates that plead; vnto the Clearkes and Ministers of Iustice vnderneath them, and to the Soueraigne or state aboue them.

There

There be (ſaith the Scripture) *that turne Iudgement into Worme-wood*; and ſurely there be alſo that turne it into vinegar: For in-iuſtice maketh it bitter, and delaies make it ſower. The principall duty of a Iudge, is to ſuppreſſe force and fraud; whereof force is the more pernitious, the more open; and fraud the more cloſe and diſguiſed. Adde thereto contentious ſuits, which ought to bee ſpewed out as the ſurfeit of Courts. A Iudge ought to prepare his way to a iuſt ſentence, as God vſeth to prepare his way, by raiſing vallies, and takîng downe hils: So when there appeareth on either ſide an high hand, violent proſecution, cunning aduantages taken, combination, power, great counſell, then is the vertue of a Iudge ſeene, to make inequality equall; that he may plant his iudgment as vpon an euen ground. *Qui fortiter emungit, elicit ſangui-*

ſanguinem; And where the Wine-preſſe is hard wrought, it yeelds a harſh Wine that taſts of the Grape-ſtone. Iudges muſt beware of hard conſtructions and ſtained inferences; for there is no worſe torture then the torture of Lawes: ſpecially in caſe of Lawes penall; they ought to haue care that that which was meant for terror, bee not turned into rigour; and that they bring not vpon the people that ſhower whereof the Scripture ſpeaketh; *Pluet ſuper eos laqueos*: For penall Lawes preſſed, are a ſhower of ſnares vpon the people. In cauſes of life & death, Iudges ought as farre (as the Law permitteth) in Iuſtice to remember mercy; and to caſt a ſeuere eye vpon the example: but a mercifull eye vpon the perſon.

Patience and grauity of hearing, is an eſſentiall part of Iuſtice, and an ouer-ſpeaking Iudge is no well tu-

ned

ped Cymball. It is no grace to a Iudge, first to finde that which hee might haue heard in due time from the Barre; or to shew quicknesse of conceit in cutting off counsell or euidence too short; or to preuent information by questions, though pertinent. The parts of a Iudge are foure; to direct the euidence; to moderate length, repetition, or impertinency of speech; to recapitulate, select, and collate the materiall points of that which hath bin said; and to giue the rule or sentence. whatsoeuer is aboue these, is too much; and proceedeth eyther of glory and willingnesse to speake, or of impatience to heare, or of shortnesse of memory, or of want of a staid and equall attention. It is a strange thing to see, that the boldnesse of Aduocates should preuaile with Iudges; whereas they should imitate God, in whose seat they sit, (d) Tu.

who represseth the presumptuous, and giueth grace to the Modest. But it is more strange, that the Custom of the time doth warrant Iudges to haue noted fauourites, which cannot but cause multiplication of Fees, and suspicion of by-wayes. There is due from the Iudge to the Aduocate, some commendation & gracing, where causes are wel handled, and faire pleaded; especially towardes the side which obtaineth not; For that vpholds in the Client the reputation of his Counsell, and beats downe in him the conceit of his cause: There is likewise due to the publike a ciuill reprehension of Aduocates, where there appeareth cunning Counsell, grosse neglect, slight information, indiscreet pressing, or an ouerbold defence.

The place of Iustice is an hallowed place; and therefore, not onely the bench, but the foote-pace and

pre-

tincts and purprize thereof, ought to be preſerued without ſcandall & corruption. For certainly *Grapes* (as the Scripture ſaith) *will not be gathered of Thornes or Thiſtles*; neither can Iuſtice yeeld her fruite with ſweetneſſe, amongſt the Briers and Brambles of catching and polling Clearkes and Miniſters. The attendance of Courts is ſubiect to foure bad inſtruments: Firſt, certaine perſons, that are ſowers of ſuits, which make the Court ſwell, and the country pine. The ſecond ſort is of thoſe that engage Courts in quarrels of iuriſdiction, and are not truely *Amici Curiæ*, but *Paraſiti Curiæ*, in puffing a Court vp beyond her bounds for their owne ſcraps and aduantage. The third ſort is of thoſe, that may bee accounted the lefts hands of Courtes, perſonnes that are full of nimble and ſiniſter Trickes and ſhifts, whereby they peruert

the plaine and direct courses of Courts, and bring Iustice into ob- like lines and labyrinths. And the fourth is the Poler and exacter of Fees; which iustifies the common re- semblance of the Courts of Iustice, to the bush, whereunto while the sheepe flyes for defence in weather, hee is sure to lose part of his fleece. On the other side, an ancient Clerk, skilfull in presidents, wary in pro- ceeding, and vnderstanding in the busines of the Court, is an excellent finger of a Court; and doth many times point the way to the Iudge himselfe.

Lastly, Iudges ought aboue all to remember the conclusion of the *Ro- man* twelue Tables; *Salus populi su- prema lex*, and to know that Lawes, except they be in order to that end, are but things captious, and Oracles not well inspired. Therefore it is an happy thing in a State, when Kings

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and States doe often consult with Iudges; and againe, when Iudges doe often consult with the King and State: the one, when there is matter of Law interuenient in businesse of State; the other, when there is some consideration of State interuenient in matter of Law. For many times the thing deduced to Iudgement, may be *Meum & tuum*, when the reason & consequence thereof may trench to point of estate; I call matter of estate not onely the parts of Soueraignetie, but whatsoeuer introduceth any great alteration or dangerous president, or concerneth manifestly any great portion of people. And let no man weakely conceiue, that iust lawes, and true pollicie, haue any antipathy. For they are like the spirits, and sinewes that one moues within the other. Neither ought Iudges to bee so ignorant of their owne right, as to

thinke there is not left to them as a principall part of their office, a wise vse and application of lawes. For, they may remember what the Apostle saith of a greater law thē theirs, *Nos scimus quia lex bona est, modo quis eâ vtatur legitime.*

37. Of Vaine-glory.

IT was prettily deuised of *Esop*, *The flie sate vppon the Axeltree of the Chariot Wheele, and said, What a dust doe I raise?* So are there some vaine persons, that whatsoeuer goeth alone, or mooues vpon greater meanes, they thinke it is they that carrie it. They that are glorious, must needs be factious; for all brauery stands

vpon compariſons: they muſt needs be violent, to make good their own vaints. Neither can they bee ſecret, and therefore not effectuall, but according vnto the *French* Prouerbe, *Beaucoup de bruit & peu de fruit*, Much bruit, little fruite. Yet certainly, there is vſe of this qnality in ciuill affaires. VVhere there is an opinion and fame to be created, eyther of *Vertue* or *Greatneſſe*: theſe men are good Trumpeters. Againe, as *Titus Liuius* noteth in the caſe of *Antiochus* and the *AEtolians*, *There are ſometimes great effects of groſſe lies*; as if a man that ſhould interpoſe himſelfe to negotiate beweene two, ſhould to eyther of them ſeuerally pretend, more intreſt then hee hath in the other. And in this & the like kind, it often fals out, that ſomwhat is produced of nothing. For lies are ſufficient to breede Opinion, and Opinion brings on Sub-

ſtance. But principally in caſes of great enterpriſe, vpon charge and aduenture ſuch compoſition of glorious natures doth put life into buſines, and thoſe that are of ſolid and ſober natures, haue more of the ballaſt, then of the ſaile. Certainely, *Vaine-glory* helpeth to perpetuate a mans memory, and *Vertue* was neuer ſo beholding to humane nature, as it receiued his due at the ſecond hand. Neither had the fame of *Cicero*, *Seneca*, *Plinius Secundus*, borne her age ſo well, if it had not beene ioyned with ſome vanity in themſelues; like vnto varniſh, that makes Seelings not onely ſhine, but laſt. But all this while, when I ſpeake of Vain-glory, I mean not of that propertie that *Tacitus* doth attribute to *Mucianus*, *Omnium quæ dixerat fecerat quæ arte quadam oſtentator*: For that proceedes not of Vanitie, but of a naturall magnanimitie and

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discretion; and in some persons is not onely comely, but gracious. For excusations, cessions, modestie it selfe well gouerned, are but Arts of ostentation: and amongst those Arts there is none better, then that which *Plinius Secundus* speaketh of, which is to be liberall of praise and commendation to others, in that wherein a mans selfe hath any perfection. For saith *Plinie* verie wittily; *In commending another you doe your selfe right; for hee that you commend, is either superiour to you, in that you commend, or inferior. If he be inferiour, if hee bee to be commended; you much more: if hee be superiour, if he be not to be commended; you much lesse.*

38. *Of the Greatneſſe of Kingdomes.*

THe ſpeech of *Themiſtocles*, which was arrogant in challenge, is profitable in Cenſure. Deſired at a Banquet to touch a Lute, hee ſaid, *He could not fiddle, but he could make a ſmall Towne to become a great City.* This ſpeech, at a time of ſolace, and not ſerious, was vnciuill, and at no time could bee decent of a mans ſelfe. But it may haue a pretty application. For to ſpeake truly of Politickes and Stateſmen, there are ſomtimes, though rarely, thoſe that can make a ſmall eſtate great, and cannot fiddle. And there bee many that can Fiddle very cunningly,

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and yet the procedure of their Art, is to make a flouriſhing eſtate ruinous and diſtreſſed. For certainely thoſe degenerate Arts, whereby diuers Politikes and Gouernours doe gaine both ſatiſfaction with their Maſters, and admiration with the vulgar, deſerue no better name then Fidling; if they adde nothing to the ſafety, ſtrength, and amplitude of the ſtates they gouerne. The greatneſſe of a ſtate in bulke or Territory, doth fall vnder meaſure, and the greatneſſe of finances and reuenue, doth fall vnder computation: the population may appear by muſters, and the number of Cities & Towns, by Chartes and Maps: but yet there is nothing amongſt ciuill affaires, more ſubiect to error, then the right valuation & true iudgement concerning the greatnes of an eſtate. Certainly there is a kind of reſemblance between the kingdome of heauen, &

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the Kingdomes vpon the earth. The Kingdome of Heauen is compared not to any great Kernell, or Nut; but to a graine of Muſtard; which is one of the leaſt Graines, but hath in it a property and ſpirit haſtily to get vp and ſpread. So are there States that are great in Territory, and yet not apt to conquer or inlarge: and others, that haue but a ſmall dimention or ſtemme, and yet apt to bee the foundation of great Monarchies. Walled Townes, ſtored Arcenals and Armories, goodly Stables, Elephants, (if you will) Maſſe of Treaſure, number in Armies, Ordinance, and Artillerie, they are all but a ſheepe in a Lyons skinne, except the breed and diſpoſition of the people bee militarie. The helpe is mercenarie aides. But a Prince or State that reſteth vpon waged companies of forrain armes, and not of his owne Natiues, may

ſpread

ſpread his feathers for a time, but he will mew them ſoone after. The bleſſing of *Iudah* and *Iſſachar* will neuer meet, to be both the Lyons whelpe, and the Aſſe laid betweene burthens: Neither will a people ouercharged with Tributes, bee euer fit for Empire. Nobility and Gentlemen multiplying in too great a proportion, maketh the common Subiect grow to bee a Peaſant and baſe Swaine, driuen out of hart, and but the Gentlemans laborer: like as it is in Copices, where if you leaue your ſtaddles too thicke, you ſhall neuer haue cleane vnder-wood, but ſhrubs and buſhes. And take away the middle people, and you take away the Infantery, which is the Nerue of an Army: and you bring it to this, that not the hundreth pole will be fit for a Helmet, and ſo great population and little ſtrength. Certainely *Virgil* coupled Armes and

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the Plough together well, in the conſtitution of ancient *Italy*.

Terra potens armis atq; vbere gleba.

For it is the Plough that yeeldeth the beſt ſouldier, but how? maine-tained in plenty, and in the hand of owners, and not of meere laborers. Sedentary and within-doore Arts, and nice manufactures, that require rather the finger, then the hand or arme, haue in their nature a contrariety to a diſpoſition militar: and generally, all warlike peop leare little idle, and loue danger better then paine: neither muſt they be too much broken of it, if they ſhall be preſerued in vigor. No body can be healthfull without exerciſe, neither naturall body, nor politike; and to the politike body of a Kingdome or eſtate, a ciuill war is as the heate of a feauer: but an honorable forraine

warre

warre is like the heate of exerciſe. At leaſt, diſcoueries, Nauigations, honourable ſuccors of other States may keepe health: For in a ſlothfull peace, both courages will effeminate, and manners corrupt. States liberall of naturalization, are capeable of greatneſſe; and the iealous States that reſt vpon the tribe and ſtirp, quickly want body to carry the boughes and branches. Many are the ingrediments into the receit for greatnes. No man can by care taking, adde a cubite to his ſtature, in the little modell of a mans body. But certainely in the great frame of Kingdomes and Common-wealths, it is in the power of Princes or Eſtates by ordinances and conſtitutions, and manners which they may introduce, to ſowe greatneſſe to their poſteritie and ſucceſſion. But theſe things are commonly left to chance.

41. *Of Honour and Reputation.*

THE winning of Honor, is but the reueaſing of a mans vertue and worth without diſaduantage, for ſome in their actions doe affect Honour and Reputation, which ſort of men are commonly much talked of, but inwardly little admired: & ſome darken their vertue in the ſhew of it, ſo as they be vnder-valued in opinion. If a man performe that which hath not been attempted before, or attempted and giuen ouer, or hath bin atchieued, but not with ſo good circumſtãce, he ſhall purchaſe more honor, then by affecting a matter of greater difficulty or vertue, wherein he is but a follower. If a man ſo temper his actions, as in ſome one of them he do content euery faction or com-

combination of people, the Muſicke will be the fuller. A man is an il huſband of his honor that entreth into any action, the failing wherein may diſgrace him more, then the carying of it through can honour him. Diſcreet followers help much to reputation. Enuy, which is the canker of honor, is beſt diſtinguiſhed by declaring a mans ſelfe in his ends, rather to ſeeke merit then fame, and by attributing a mans ſucceſſes rather to diuine prouidence and felicity, then to his vertue or pollicy. The true Marſhalling of the degrees of Soueraigne Honour are theſe. In the firſt place are *Conditories*, Founders of States. In the ſecond place, are *Legiſlatores*, Law-giuers, which are alſo called, *Second Founders*, or *Perpetui Principes*, becauſe they gouern by their Ordinances after they are gone. In the third place, are *Liberatores*, Such as cõpound the long

miſeries of ciuill warres, or deliuer their Countries from ſeruitude of ſtrangers or tyrants. In the fourth place are *propagatores*, or *propugnatores imperii*, ſuch as in honorable wars inlarge their teritories, or, make noble defence againſt inuadors. And in the laſt place, are *patres patriæ*, which raigne iuſtly, and make the times good wherein they liue. Degrees of honor in ſubiects are firſt, *Participes curarum*; thoſe vpon whom Princes do diſcharge the greateſt weight of their affaires, their *Right hãds* (as we call them.) The next, are *Duces belli*, Great leaders, ſuch as are Princes Lieutenants, and doe them notable ſeruices in the warres. The third, are *Gratioſi*, Fauorites, Such as exceed not this ſcantling, to bee ſolace to the Soueraigne, & harmeleſſe to the people. And the fourth, *negotij pares*, ſuch as haue great place vnder princes, and execute their places with ſufficiency. *FINIS.*

Meditationes ſacræ.

1 OF the workes of God and Man.
2 Of the miracles of our Sauiour.
3 Of the innocency of the Doue, and the wiſdome of the Serpent.
4 Of the exaltation of Charity.
5 Of the moderation of cares.
6 Of earthly Hope.
7 Of Hypocrites.
8 Of Impoſtures.
9 Of the ſeuerall kinds of Impoſture.
10 Of Atheiſme.
11 Of Hereſies.
12 Of the Church and the Scripture.

1. Of the Workes of God and Man.

GOD beheld all things which his hands had made, & loe they were all passing good. But when man turned him about, and took a view of the works which his hands had made he found all to be vanity and vexation of spirit: wherefore, if thou shalt worke in the works of God, thy sweat shal be as an oyntment of odors, and thy rest as the Sabbaoth of God. Thou shalt trauaile in the sweat of a good conscience, and shall keepe holie day in the quietnesse and liberty of the sweeteſt contemplations. But if thou shalt aspire after the glorious acts of men, thy working shall bee accompanied with compunction and strife, and thy remembrance

followed with distaste and vpbraidings. And iustly dooth it come to passe towards thee (O Man) that since thou which art Gods worke, doest him no reason in yeelding him well pleasing seruice, euen thine owne workes also should reward thee with the like fruite of bitternesse.

2. *Of the Miracles of our Sauiour.*

He hath done all things well.

A True confession and applause: God when he created all things, saw that euerie thing in particular, and all things in generall were exceeding good; God the word in the Miracles which he wrought (now euery Miracle is a new Creation, and not according

according to the firſt Creation) would do nothing which breathed not towards men fauour and bountie. *Moyſes* wrought Miracles, and ſcourged the *Egyptians* with many plagues. *Elias* wrought Miracles, and ſhut vp Heauen, that no Raine ſhould fall vpon the Earth, and againe brought downe from Heauen the fire of God vpon the Captaines and their bands. *Elizeus* wrought alſo, and called Beares out of the deſart to deuoure young Children. *Peter* ſtrucke *Ananias* the ſacrilegious Hypocrite, with preſent death; and *Paul*, *Elimas* the Sorceror with blindneſſe, but no ſuch thing did Ieſus, the Spirit of God deſcended downe vpon him in the forme of a Doue, of whom he ſaid; *You know not of what Spirit you are.* The Spirit of *Ieſus*, is the Spirit of a Doue, thoſe Seruants of God, were as the Oxen of God treading out the Corne, and

trampling the Straw downe vnder their feete; but Iesus is the Lambe of God, without wrath or iudgements. All his Miracles were consummate about mans body, as his Doctrine respected the soule of man: the body of man needeth ~~these things~~: sustenance, defence from outward wrongs, & medicine, It was he that drew a multitude of Fishes into the Nets, that hee might giue vnto men more liberall prouision. Hee turned water a lesse worthy nourishment of mans body, into wine, a more worthy that glads the heart of man. He sentenced the Fig-tree to wither for not doing that duty whereunto it was ordained, which is to beare fruit for mens food. Hee multiplied the scarsity of a few loaues and fishes to a sufficiency to victuall an hoast of people: He rebuked the winds that threatned destruction to the Seafaring men: hee restored motion to

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the lame, light to the blind, ſpeech to the dumbe, health to the ſicke, cleanneſſe to the leprous, a right mind to thoſe that are poſſeſſed, & life to the dead. No Miracle of his is to be found to haue been of iudgement or reuenge, but all of goodnes and mercy, and reſpecting mans body; for as touching Riches hee did not vouchſafe to doe any Miracle, ſaue one only that tribute might be giuen to *Ceſar*.

3. Of the Innocency of the Doue, and the wiſdome of the Serpent

The Foole receiueth not the word of wiſedome, except thou diſcouer to him what he hath in his heart.

TO a Man of a peruerſe and corrupt iudgment, all inſtruction or per-

perſwaſion is fruitleſſe & comtemptible, which begins not with diſcouery, and laying open of the diſtemper and ill complexion of the mind, which is to be cured as a plaiſter, is vnſeaſonably applied before the wound be ſearched: for men of corrupt vnderſtanding, that haue loſt al ſound diſcerning of good and euill, come poſſeſt with this preiudicate opinion, that they thinke all honeſty and goodnes proceedeth out of a ſimplicitie of manners, and a kind of want of experience and vnacquaintance with the affaires of the World. Therefore except they may perceiue that thoſe things which are in their harts, that is to ſay, their owne corrupt principles, and the deepeſt reaches of their cunning and rottenneſſe, to bee throughly founded and knowne, to him that goes about to perſwade with them, they make but a play of the words

of

of wiſdome. Therefore it behoueth him which aſpireth to a goodneſſe, not retired or particular to himſelf, but a fructifying and begetting goodneſſe, which ſhould draw on others; to know thoſe points, which be called in the reuelation the deeps of Sathan, That he may ſpeake with authoritie and true inſinuation. Hence is the precept; *Try all things, and hold that which is good*, which indureth a diſcerning election out of an examination whence nothing at all is excluded; Out of the ſame Fountaine ariſeth that direction; *Be you wiſe as Serpents, and innocent as Doues.* There are neither teeth nor ſtings, nor venime, nor wreaths and foulds of Serpents, which ought not to be all knowne, and as farre as examination doth lead, tried: neither let any man here feare infection or pollution, for the Sun entreth into ſinkes and is not defiled: Nei-

ther

ther let any man thinke that herein he tempteth God, for his diligence and generality of examination is commanded, and *God is sufficient to preserue you immaculate and pure.*

4. *Of the Exaltation of Charity.*

If I haue reioyced at the ouerthrow of him that hated mee, or tooke pleasure when aduersity did befall him.

THe *detestation or renouncing of Iob:* For a man to loue againe where he is loued, it is the charity of Publicans, contracted by mutuall profit & good offices; but to loue a mans Enemies is one of the cunningest points

points of the Law of Christ, and an imitation of the diuine nature. But yet again of this charity there be diuers degrees; whereof the first is, to pardon our enemies when they repent; of which Charity there is a shaddow and Image, euen in noble beasts: for of Lyons it is a receiued opinion, that their fury & fiercenes ceaseth towards any thing that yeildeth and proſtrateth it selfe. The second degree is, to pardon out Enemies, though they perſiſt without ſatisfactions and ſubmiſſions. The third degree is, not onely to pardon and forgiue, & forbear our enemies, but to deſerue well of them, and to doe them good. But all theſe three degrees eyther haue or may haue in them, a certaine brauery and greatneſſe of the minde, rather then pure Charity: for when a man perceiueth vertue to flow fró himſelf, it is poſſible that hee is puffed vp and takes con-

contentment rather in the fruite of his owne vertue, then in the good of his neighbours: but if any cuill ouertake thy Enemy from any other Coast, then from thy selfe, and thou in the inwardest motions of thy hart boest gricued and compassionate, and dost no waies insult, as if thy daies of right and reuenge were at the last come. This I interpret to be the height and exaltation of Charitie.

5. *Of the Moderation of Cares.*

Sufficient for the day is the euill thereof.

THere ought to be a man sure in worldly cares, otherwise they are both vnprofitable, as those which oppresse the mind, and astonish the iudgement; and prophane

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as thoſe which ſauour of a minde, which promiſeth to it ſelfe a certain perpetuitie in the things of this World: for wee ought to bee daieſmen, & not to morrowes-men, conſidering the ſhortneſſe of our time, and as hee ſaith, *Laying hold on the present day*; for the future things ſhal in their turnes become preſent: therefore the care of the preſent ſufficeth: & yet moderate cares (whether they concerne our particular, or the Common-wealth, or our Friends) are not blamed. But herein is a two-folde exceſſe; The one, when the Chaine or Threed of our cares, is extended and ſpun out to an ouer great length, and vnto times too far off, as if we could binde the Diuine prouidence by our prouiſions, which euen with the heathen, was alwayes found to be a thing inſolent and vnlucky, for thoſe which did attribute much to Fortune, and

were

were ready at hand to apprehend with alacrity the preſent occaſions, haue for the moſt part in their actions beene happy. But they who in a conceited. compaſſe, wiſdome haue entred into a confidence that they had belaied all euents, haue for the moſt part encountred misfortune. The ſecond exceſſe is, when we dwell longer in our Cares, then is requiſite for due deliberating, or firme reſoluing: for who is there amongſt vs that careth no more then ſufficeth either to reſolue of a courſe, or to conclude vpon an impoſſibility, and doth not ſtill chew ouer the ſame things, and tread a maze in the ſame thoughts, and vaniſheth in them without ſſue or concluſion? which kind of cares are moſt contrary to all diuine and humane reſpects. reaſons

Of

6. Of Earthly Hope.

Better is the ſight of the eye, then the apprehenſion of the minde.

PVre ſenſe receiuing euery thing, according to the natural impreſſion, makes a better State and Gouernment of the minde, then ~~theſe~~ *th. ſe* ſame imaginations and apprehenſions of the minde: for the minde of man hath this nature and propertie, euen in the graueſt and moſt ſetled wits, that from the ſenſe of euerie particular, it doth as it were bound and ſpring forward, and take holde of other matters, foretelling vnto it ſelfe that all ſhall prooue like vnto that which beateth vpon the pre-

ſent ſence: if the ſence bee of good, it eaſily runnes into an vn-limmited hope, and into a like feare; when the ſence is of euill, according as is ſaide.

The Oracles of hopes doth oft abuſe,
And that contrary,
A froward ſouth-ſayer is feare in doubts.

But yet of feare there may be made ſome vſe, for it prepareth patience, and awaketh induſtry.

No ſhape of ill, comes new or ſtrange to me,
All ſorts ſet downe, yea and prepared be.

But hope ſeemeth a thing altogether vnprofitable, for to what end ſerueth this conceit of good? Conſider and note a little if the good fall out leſſe then thou hopeſt, good though it bee, yet leſſe becauſe it is, it ſeemeth rather loſſe then benefit through thy exceſſe of hope: if the good proue equal and proportionable

ble in euent to thy hope, yet the flower thereof by thy hope is gathered, so as when it comes, the grace of it is gone, and it seemes vsed, and therefore sooner draweth on satiety: admit thy successe proue better then thy hope, it is true a gain seems to bee made: but had it not beene better to haue gained the principall by hoping for nothing then the increase by hoping for lesse? And this is the operation of Hope in good fortunes, but in misfortunes it weakeneth all force and vigor of the minde: for neither is there alwaies matter of Hope, and if there bee, yet if it faile but in part, it doth wholly ouerthrow the constancy and resolution of the minde, and besides though it doth carrie vs through, yet it is a greater Dignity of minde to beare euils by fortitude and iudgement, then by a kinde of absenting and ali-

nation of the mind from things pre-
...sent to things future, for that it is to
hope. And therefore, it was much
lightneſſe in the Poets to faine hope
to be as a counterpoyſon of humane
diſeaſes, as to mittigate and aſſwage
the fury and anger of them, whereas
indeede it doth kindle and enrage
them, and cauſeth both doubling of
them & relapſes. Notwithſtanding
wee ſee that the greateſt number of
men, giue themſelues ouer to their
imaginations of hope and aprehen-
ſions of the minde, in ſuch ſort, that
vngratefull towards things paſt, and
in a maner vnmindfull of things pre-
ſent, as if they were euer children &
beginners, they are ſtill in longing
for things to come. *I ſaw all Men
walking vnder the Sunne, reſort and
gather to the ſecond perſon, which was
afterwards to ſucceed, this is an euill
diſeaſe, and a great idleneſſe of the
minde.*

But

But perhaps you will aske the question, whether it be not better when things stand in doubtfull termes, to presume the best, and rather hope well, then distrust; specially seeing that hope doth cause a greater tranquility of minde?

Surely I doe iudge a state of mind which in all doubtfull expectations is setled and floteth not, and doeth this out of a good gouernment and composition of the affections, to be one of the principall supportes of mans life: But that assurance and repose of the mind, which only rides at Ancor vpon hope, I doe reiect as wauering and weake, not that it is not conuenient to foresee and presuppose out of a sound and sober coniecture, as well the good as the euill, that thereby we may fit our actions to the probabilities and likelyhoods of their euent, so that this be a worke of the vnderstanding and

iudgement, with a due bent and inclination of the affection: but which of you hath ſo kept his Hopes within limites, as when ~~it is ſo~~, that you haue out of a watchfull and ſtrong diſcourſe of the minde ſet downe the better ſucceſſe to be in apparancy the more likely, you haue not dwelt vpon the very muſe and forethought of the good to come, and giuing ſcope and fauour vnto your mind, to fall into ſuch cogitations as into a pleaſant dreame? And this it is which makes the mind light, frothy, vnequall and wandering: wherefore all our Hope is to be beſtowed vpon the heauenly life to come. But here on earth the purer our ſence is from the infection and tincture of imagination; the better and wiſer is ſoule.

The ſum of life to little doth amount.
And therefore doeth forbid a longer count.

Of

7. Of Hypocrites.

I demand mercy and not sacrifice.

ALL the boasting of the hypocrite is of the workes of the first Table of the Law, which is of adoration and duty towards God: whereof the reason is double, both because such workes haue a greater pompe and demonstration of holinesse, and also because they doe lesse crosse their affections and desires, therefore the way to conuict Hypocrites, is to send them from the workes of sacrifice to the workes of mercy, whence commeth that saying.

This is pure and immaculate religion with God the Father, to visit Orphanes and Widdowes in their tribulations.

And that saying: *He that loueth not his Brother whom hee hath seene, how can he loue God, whom hee hath not seene.*

Now, there is another kinde of deeper and more extrauagant hypocrisie; for, some deceiuing themselues, & thinking themselues worthy of a more neere accesse and conuersation with God, do neglect the duties of Charity towards their Neighbor, as inferior matters which did not indeed cause Originally the beginning of a monasticall life (for the beginnings were good) but brought in that excesse and abuse which are followed after. For, it is truely said, *That the Office of praying is a great Office in the Church*, And it is for the good of the Church, that there be consorts of men freed from the cares of this world, who may with daily and deuout supplications and obseruances, solicite the diuine

Maie-

Maieſtie, for the cauſes of the Church. But vnto this ordinance, that other hipocriſie is a nigh neighbour, neither is the generall inſtitution to bee blamed, but thoſe ſpirits which exalt themſelues too high to be refrained: for euen *Enoch* which was ſaid to walke with GOD, did propheſie, as is deliuered vnto vs by *Iude*, and did indow the Church with the fruit of his propheſie which he left: and *Iohn Baptiſt*, vnto whom they did referre, as to the author of a Monaſticall life, trauelled and exerciſed much in the miniſtery both of Propheſie and Baptizing. For as to thoſe others, who are ſo officious towardes God, to them belongeth that queſtion: *If thou do iuſtly what is that to God, or what profit doth he take by thy hands?* Wherefore, the works of Mercy, are they which are the workes of Diſtinction, whereby to finde out Hypocrites. But with Heretikes

retikes it is comtrary; for as Hypocrites with their dissembling holynesse towards God, doe palliate and couer their iniuries towards men; so Heretikes by their morality and honest carriage towards men, insinuate and make a way for their blasphemies against God.

8. Of Impostors.

Whether we be transported in minde it is to Godward.
Or whether wee bee sober it is to youward.

THIS is the true Image and true Temper of a man, and of him that is Gods faithfull Workeman, his carriage and con-

conuersation towards God, is full of passion, of zeale, and of ~~vramif-~~ *fraua-*
-ses, thence proceede grones vnspeakeable, and exultings, likewise in comfort, rauishment of spirit and *raphur*
agonies. But contrariwise, his carriage and conuersation towardes men, is full of mildnesse, sobrietie, and applyable demeanor. Hence is that saying, *I am become all things to all men* & such like. Contrary it is with Hypocrites and Impostors, for they in the Church, and before the people set themselues on fire, and are carried, as it were, out of themselues, & becommiug as men inspired with holy furies, they set heauen and earth together: but if a man did see their solitary and seperate Meditations, and conuersation whereunto God is onely priuy, he might towards God, finde them not onely cold and without vertue, but also full of ill Nature and Leauen; *So-*

ber

her enough to God, and tranſported onely towards men.

9. *Of the Seuerall kinds of Impoſture.*

Auoide prophane ſtrangeneſſe of words, and oppoſitions of knowledge, falſly ſo called.

Auoid fond and idle Fables.

Let no man deceiue you by high Speech.

THere are three formes of ſpeaking, which are as it were the Stile and phraſe of Impoſture: the firſt kinde is of

of them, who as soone as they haue gotten any subiect or matter; doe straight cast it into an Art, inuenting new termes of Art, reducing all into diuisions and distinctions, thence drawing assertions or positions, and so framing Oppositions by questions and answers. Hence issueth the Copwebbes and clatterings of the Schoole men.

The second kinde is of them, who out of the vanity of their witte (as Church Poets) doe make and deuise all variety of Tales, Stories, and examples, whereby they may leade Mens mindes to a beleefe, from whence, did grow the Legendes and infinite Fabulous inuentions and Dreames of the auncient Heretickes.

The third kind, is of them, who fill Mens eares with mysteries, high Parables, Allegories, and Allusions: which Mysticall and profounde

forme

forme many of the Heretickes alſo made choiſe of. By the firſt kinde of theſe, the Capacity and Wit of man is fettered and entangled: by the ſecond, it is trained on, and inueigled: by the third, it is aſtoniſhed and enchanted, but by euery of them, the while it is ſeduced and abuſed.

10. *Of Atheiſme.*

The Foole hath ſaid in his heart there is no God.

FIrſt it is to bee noted, that the Scripture ſaith, The Foole hath ſaide in his heart, and not thought in his heart, that is to ſay, he doth not ſo fully thinke it in iudgement, as hee hath a good will to bee of that beliefe, for ſeeing it makes not for him that there ſhould be a God, he doth ſeeke by all meanes accordingly to perſwade and reſolue himſelfe,

ſelfe, and ſtudies to affirme, proue, and verifie it to himſelfe, as ſome Theame or Poſition: All which labour, notwithſtanding that ſparkle of our Creation light, whereby men acknowledge a Deitie, burneth ſtill within, and in vaine doth hee ſtriue vtterly to alienate it, or put it out; ſo that it is out of the corruption of his Heart and Will, and not out of the Naturall apprehenſion of his Braine and Conceit, that hee doth ſet downe his opinion, as the Commicall Poet ſayth, *Then came my Mind to be of mine Opinion*, as if himſelfe and his Minde had beene two diuers things: Therefore, the Atheiſt hath rather ſaid and held it in his heart, then thought or beleeued in his heart that there is no GOD. Secondly, it is to be obſerued, that hee hath ſaid in his Heart, and not ſpoken it with his Mouth: But againe you ſhall note, that this ſmothering

thering of this perswasion within the hart, commeth to passe for feare of gouernment, and of speech amongst men: for as he saith; *To deny God in a publique Argument were much, but in a familiar conference, were currant enough.* For if this bridle were remooued, there is no Heresie which would contend more to spread and multiply, and dissemi-nate it selfe abroad, then Atheisme; neyther shall you see those men, which are drencht in this frenzie of minde to breathe almost any thing else, or to inculcate euen without occasion, any thing more then speech tending to Atheisme, as may appeare in *Lucretius* the Epicure, who makes of his inuectiues against Religion, as it were a burthen or verse of returne to all his other discourses. The reason seemes to bee, for that the Atheist not relying sufficiently vpon himselfe, floating in

mind and vnsatisfied, and induring within many faintings, & as it were fales of his opinion, desires by other mens opinions agreeing with his, to bee recouered and brought againe: for it is a true saying. *Who so labours earnestly to proue an opinion to another, himselfe distrusts it.*—Thirdly, it is a Foole that hath so said in his heart, which is most true, not only in respect that he hath no taste in those things which are supernaturall and diuine: but in respect of humane and ciuill wisedome. For first of all, if you marke the wits and dispositions which are enclined to Atheisme, you shall find them light, scoffing, impudent, and vaine: briefely, of such a constitution, as is most contrary to wisedome and Morall grauity.

Secondly, amongst States-men and politikes, those which haue bin of greatest depths and compasse, and

and of largest and most vniuersall vnderstanding, haue not onely in cunning made their profit in seeming religious to the people, but in truth haue beene toucht with an inward sense of the knowledge of Diety, as they which you shall euermore note to haue attributed much to Fortune and Prouidence.

Contrariwise, those who ascribed all things to their owne cunning and practises, and to the immediate and apparant causes: and as the Prophet saith; *Haue sacrificed to their owne Nets*, haue beene alwaies but petty counterfeit Statesmen, and not capable of the greatest actions.

Lastly, this I dare affirme in knowledge of Nature, that a little Naturall Philosophy, and the first entrance into it, doth dispose the opinion to Atheisme: But on the

other side, much naturall Philosophy, and wading deepe into it, will bring about mens mindes to Religion: wherefore Atheisme euery way seemes to bee ioyned and combined with folly and Ignorance, seeing nothing can bee more iustly allotted to bee the saying of Fooles then this, *There is no God.*

II. *Of Heresies.*

You erre, not knowing the Scriptures nor the power of God.

THis Canon is the Mother of all Canons against Heresie: the causes of errour are two: the ignorance of

of the will of God, and the ignorance or not sufficient consideration of his power. The will of GOD is more reuealed by the Scriptures, and therefore the precept is; *Search the Scriptures*: the will of God is more reuealed by the Creatures, and therefore the precept is: *Behold and consider the Creatures*? So is the fulnesse of the power of God to be affirmed, as wee make no imputation to his will; so is the goodnesse of the will of God to bee affirmed, as wee make no derogation from his power? Therefore true Religion seated in the meane, betwixt superstition, with superstitious Heresies on the one side, and Atheisme, with prophane Heresies on the other? Superstition reiecting the light of the Scriptures, and giuing it selfe ouer to vngrounded Traditions and writings doubtfull, and not canonicall, or to new Reuelations, or to vntrue

Power

Interpretations of the Scriptures, themselues, doe forge and dreame many things of the will of GOD, which are strange and farre distant from the true sense of the Scriptures: But Atheisme and Theomachy rebelleth and mutineth against the power of God, giuing no Faith to his word, which reuealeth his will, vpon a discredit and vnbeliefe of his power, to whom all things are possible. Now, those Heresies which spring out of this Fountaine, seeme more hainous then the other: for euen in ciuil gouernment it is held an offence in a higher degree, to deny the power and authority of a Prince, then to touch his honour and fame. Of these Heresies which derogate from the power of God beside plain Atheisme, there are three degrees, and they haue all one and the same mystery: for al Antichristianity worketh in a mystery, that is, vnder the

shaddow

ſhaddow of good, and it is this; to free and deliuer the wil of God from all imputation and aſperſion of euil. The firſt degree, is of thoſe who make and ſuppoſe two principles contrary, and fighting one againſt the other; the one of good; the other of euill.

The ſecond degree, is of them to whom the Maieſty of God ſeemes too much wronged, in ſetting vppe and erecting againſt him another aduerſe and oppoſite principle, namely, ſuch a principle as ſhould bee actiue and affirmatiue, that is to ſay; cauſe or Fountaine of any Eſſence or being: therefore reiecting all ſuch preſumption, they doe neuertheleſſe bring in againſt God, a principall Negatiue, and Priuatiue, that is a cauſe of not being and ſubſiſting, for they will haue it to be an inbred proper worke, and Nature

of the matter and Creature it selfe, of it selfe to turne againe, and resolue into confusion and nothing, not knowing that it is an effect of one and the same omnipotency, to make nothing of somewhat, as to make somewhat of nothing. The third degree is of those, who abridge and restraine the former opinion onely, to those humane actions which partake of sinne: which actions, they will haue to depend substantiuely and originally, and without any sequell or subordination of causes vpon the will, and make, and set downe, and appoint larger limits of the knowledge of God, then of his power, or rather of that part of Gods power (for knowledge it selfe is a power whereby hee knoweth) then of that by which he moueth and worketh, making him foreknowe some things idle, and as a looker on, which hee doth not predestinate

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erone,

deſtinate nor ordaine: Not vnlike to that deuiſe which *Epicurus* brought into *Democritus* opinion, to take away deſtiny, and make way to fortune, to wit; the ſtart and ſlippe of *Attomus*, which alwaies of the wiſer ſort was reiected as a friuilous ſhift: but whatſoeuer depends not of God, as Author and principle by inferior ſlinkes and degrees, that muſt needes be in place of God, and a new principle, and a certaine vſurping God; wherefore worthily is that opinion refuſed, as an indignity and derogation to the Maieſty and power of God, and yet it is moſt truely affirmed, that God is not the authour of euill, not becauſe he is not Author, but becauſe not as of euill.

12. *Of the Church and the Scriptures.*

Thou ſhalt protect them in thy Tabernacle, from the tradiction of tongues.

THE contradiction of tongues, doth euery where meet with vs out of the Tabernacle of God, therfore whether ſoeuer thou ſhalt turne thy ſelfe, thou ſhalt finde no end of Controuerſies, except thou withdraw thy ſelfe into that Tabernacle. Thou wilt ſay t'is true, and that it is to be vnderſtood of the vnity of the Church: but heare and note, there was in the Tabernacle the Arke, and in the Arke the teſtimony or Tables of

of the Law: what doſt thou tell mee of the huſk of the Tabernacle, without the Kernell of the Teſtimony. The Tabernacle was ordained for the keeping and deliuering ouer from hand to hand of the teſtimony. In like manner, the cuſtody and paſſing ouer of the Scriptures is committed vnto the Church. But the life of the tabernacle is the teſtimony.

FINIS.

OF
The colours
of Good and Euill,
a Fragment.

1613.

Cui cetera partes vel ſectæ ſecundas vnanimiter deferunt, cum ſingula principatum ſibi vindicent, melior reliquis videtur. Nam primas quaque ex zelo videtur ſumere, ſecundas autem ex vero tribuere.

2 *Cuius excellentia vel exuperantia melior, id toto genere melius.*

3 *Quod ad veritatẽ refertur maius eſt quàm quod ad opinionem. Modus autem & probatio eius quod ad opinionem pertinet hæc eſt. Quod quis ſi clam putaret fore facturus non eſſet.*

4 *Quod rem integram ſervat bonũ, quod ſine receptu eſt malum. Nam ſe recipere non poſſe impotentiæ genus eſt, potentia autem bonum.*

5 *Quod ex pluribus conſtat, & diuiſilibus eſt maius quam quod expaucioribus & magis vnum: nam omnia per partes conſiderata maiora videntur quare & pluralitas partium magnitudinem præ ſe fert, fortius autem operatur pluralitas partium ſi ordo abſit, nam inducit ſimilitudinem infiniti,*

niti, & impedit comprehensionem.

6 Cuius privatio bona, malum, cuius privatio mala, bonum.

7 Quod bono vicinum bonum, quod à bono remotum, malum.

8 Quod quis culpa sua contraxit, mains malum, quod ab externis imponitur, minus malum.

9 Quod opera, & virtute nostra partum est, mains bonum, quod ab alieno beneficio vel ab indulgentia fortunæ delatum est, minus bonum.

10 Gradus privationis maior videtur quam gradus diminutionis, & rursus gradus inceptionis maior videtur, quam gradus incrementi.

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IN deliberatiues the point is, what is good, and what is euill, and of good what is greater, & of euill what is leſſe.

So that the perſwaders labour is to make things appeare good or euill, and that in higher or lower degree, which as it may bee performed by true and ſolide reaſons, ſo it may bee repreſented alſo by colours, popularities and circumſtance, which are of ſuch force, as they ſway the ordinarie iudgement eyther of a weake man, or of a wiſe Man, not

not fully and conſiderately attending and pondering the matter. Beſides their power to alter the Nature of the ſubiect in appearance, and ſo to leade to errour, they are of no leſſe vſe to quicken and ſtrengthen the opinions and perſwaſions which are true: for reaſons plainely deliuered, and alwayes after one manner, eſpecially with fine and faſtidious mindes, enter but heauily and dully: whereas, if they bee varied and haue more life and vigour put into them by theſe formes and inſinuations, they cauſe a ſtronger apprehenſion, and many times ſuddenly winne the minde to a reſolution. Laſtly, to make a true and ſafe iudgement, nothing can be of greater vſe and defence to the minde,

then the discouering and reprehension of these Colours, shewing in what cases they hold, and in what they deceiue: which as it cannot be done, but out of a very Vniuersall knowledge of the Nature of things, so being performed, it so cleareth mans Iudgement and election, as it is the lesse apt to slide into any errour.

A Table of the Colours, or apparances of Good and Euill, and their Degrees, as places of *Perſwaſion and Diſſwaſion, and their* ſeuerall Fallaxes, and the Clenches of them.

CVi cetera partes vel ſectæ ſecundas vnanimiter deferunt, cum ſingulæ principatum ſibi vindicent, melior reliquis videtur. Nam primas quaque ex zelo videtur ſumere, ſecundas autem ex vero & merito tribuere.

SO *Cicero* went about to proue the Sect of Academiques, which ſuſpended all aſſeueration, for to be the beſt; for ſaith he, aske a Stoicke

which phyloſophy is true, hee will preferre his owne. Then aske him which approacheth next the truth, hee will confeſſe the Academiques. So deale with the Epicure, that will ſcant indure the Stoick to be in ſight of him, ſo ſoone as hee hath placed himſelfe hee will place the Academiques next him.

So if a Prince tooke diuers competitors to a place, & examined them ſeuerally, whom next themſelues they would rareſt commend, it were like the ableſt man ſhould haue the moſt ſecond voyces.

The fallex of this colour happeneth oft in reſpect of enuy, for men are accuſtomed after themſelues and their owne faction, to incline vnto them which are ſofteſt, and are leaſt in their way, in deſpight and derogation of them that hold them hardeſt to it. So that this colour of meliority & preheminence is of a ſigne

of

of eneruation and weakneſſe.

2 *Cuius excellentia : vel exuperantia melior, id toto genere.*

APpertaning to this, are the formes: *Let vs not wander in generalities : let vs compare particular with particular, &c.* This appearance, though it ſeeme of ſtrength, and rather Logicall then Rhetoricall, yet is very oft a Fallax.

Sometime becauſe ſome things are in kind very caſual, which if they eſcape, proue excellent, ſo that the kind is inferiour, becauſe it is ſo ſubiect to peril, but that which is excellent being proued is ſuperior, as the bloſſom of *March*, & the bloſſom of *May*, wherof the French verſe goeth

Burgeon de Mars enfans de Paris.
Si vn eſchape, iben vant dix.

So that the bloſſom of *May* is generally better then the bloſſome of *March*, and yet the beſt bloſſome of

March is better then the beſt Bloſſome of May. Somtimes becauſe the Nature of ſome kinds is to be more equall, and more indifferent, and not to haue very diſtant degrees, as hath beene noted in the warmer climates, the people are generally more wiſe, but in the Northerne climate, the wits of chiefe are greater. So in many armies, if the matter ſhould bee tried by duell betweene two Champions, the victory ſhould go on the one ſide, and yet if it be tryed by the groſſe, it would goe on the other ſide: for excellencies goe as it were by chance, but kinds go by a more certaine Nature, as by Diſcipline in Warre.

Laſtly, many kindes haue much refuſe, which counteruail that which they haue excellent, and therefore generally mettall is more precious then Stone; and yet a Diamond is more precious then Gold.

3 *Quod ad veritatẽ refertur maius eſt quam quod ad opinionem. Modus autem & probatio eius quod opinionem pertinet hac eſt. Quod quis ſi clam putaret fore facturus non eſſet.*

SO the Epicures ſay of the Stoiks felicity placed in vertue. That it is like the felicity of a Player, who if he were left of his Auditory & their applauſe, hee would ſtraight bee out of heart and countenance, and therefore they call Vertue *Bonũ theatrale*. But of riches the Poet ſaith:

Populus me ſibilat,
At mihi plaudo.

And of pleaſure,

Grata ſub ima
Gaudia corde premens, vultu
ſimulate pudorum.

The fallax of this colour is ſomwhat ſubtle, though the anſwer to the example bee ready, for Vertue is not

choſen *propter aurum populorum*. But contrariwiſe, *Maxime omnium teipſum reuerere*, ſo as a vertuous man will be vertuous in *ſolitudine*, & not only in *theatro*, though percaſe it wil bee more ſtrong by glory and Fame, as an heate which is doubled by reflection: But that denieth the ſuppoſition, it dooth not reprehend the fallax, whereof the reprehenſion is a low, that vertue (ſuch as is ioyned with labour and conflict) would not be choſen but for fame and opinion, yet it followeth not, that the chiefe motiue of the election ſhould not be reall and for it ſelfe, for fame may be only *cauſa impulſiua*, and not *cauſa conſtituens*, or *efficiens*. As if there were two horſes, and the one would doe better without the Spur then the other: but again, the other with the Spur would far exceed the doing of the former, giuing him the Spurre alſo, yet the latter will be iudged to

be the better horſe, and the former as to ſay, *Tuſh, the life of this horſe is but in the Spurre*, will not ſerue as to a wiſe iudgement: for ſince the ordinary Inſtrument of horſemanſhip is the Spur, and that it is no manner of impediment, nor burden, the horſe is not to bee recounted the leſſe of which will not doe well without the Spurre, but rather the other is to bee reckoned a delicacy, then a vertue; ſo glory and honour are the ſpurres to vertue: & although vertue would languiſh without them, yet ſince they bee alwayes at hand to attend vertue, vertue is not to bee ſaide the leſſe choſen for it ſelfe, becauſe it needeth the Spur of Fame and reputation: and therefore that poſition, *Nota eius rei quod propter opinionẽ & non propter veritatem eligitur, hoc eſt quod quis ſiclam putaret fore futurus non eſſet* is reprehended.

4 *Quod rem integram ſeruat bonũ, quod ſine receptu eſt malum. Nam ſe recipere non poſſe impotentiæ genus eſt, potentia autem bonum.*

HEereof *Eſop* framed the Fable of the two Frogs that conſulted together in the time of drowth, (when many plaſhes that they had repayred to) were dry, what was to bee done, and the one propounded to go downe into a deepe Well, becauſe it was like the water would not faile there; but the other anſwered, yea, but if it do faile, how ſhall wee get vp againe. And the reaſon is, that humane actions, are ſo vncertaine and ſubiect to perils, as that ſeemeth the beſt courſe which hath moſt paſſages out of it. Apertaining to this perſwaſion, the formes are, *you ſhal engage your ſelfe*, on the other ſide, *Tantum, quantum voles ſumes*

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ex fortuna, you ſhall keepe the matter in your owne hand. The reprehenſion of it is, *That proceeding and reſoluing in all actions is neceſſary*. For as he ſaith well, *not to reſolue, is to reſolue*, and many times it breedes as many neceſſities, and engageth as far in ſome other ſort, as to reſolue. So it is but the couetous Mans diſeaſe tranſlated in power, for the couetous man will enioy nothing, becauſe hee will haue his full ſtore and poſſibilitie to enioy the more, ſo by this reaſon, a man ſhould execute nothing becauſe hee ſhould bee ſtill indifferent, and at liberty to execute any thing. Beſides, neceſſitie and this ſame *iacta eſt alea*, hath many times and aduantage, becauſe it awaketh the powers of the minde, and ſtrengtheneth endeauour, *Cæteris paret neceſsitate certe ſuperiores eſtis.*

5. *Quod ex pluribus cõſtatet diuiſibilius eſt melius mains quã quod ex paucis oribus & magis vniũ: nã omnia per partes conſiderata maiora videntur quare & pluralitas partium magnitudinem præ ſe fert, fortius autem operatur pluralitas partium ſi ordo abſit, nam inducit ſimilitudinem infiniti, & impedit comprehenſionem.*

THis colour ſeemeth palpable, for it is not pluralitie of parts, without maioritie of parts, that maketh the total greater, yet neuertheleſſe it often carries the minde away, yea it deceiueth the ſence, as it ſeemeth to the eye a ſhorter diſtance of way, if it be all dead and continued, then if it haue trees or buildings, or any other markes, whereby the eye may diuide it. So when a great monied man hath diuided his cheſts & coynes, & bags, he ſeemeth to himſelfe

ſelfe richer then he was, and therefore a way to amplifie any thing, is to breake it, and to make Anatomy of it in ſeuerall parts, and to examine it according to ſeuerall circumſtances. And this maketh the greater ſhew if it be done without order, for confuſion maketh things muſter more, and beſides what is ſet downe by order and diuiſion, doth demonſtrate that nothing is left out or omitted, but all is there, whereas if it bee without order, both the minde comprehendeth leſſe that which is ſet downe, and beſides it leaueth a ſuſpicion, as if more might bee ſaid then is expreſſed. This colour deceiueth, if the minde of him that is to be perſwaded, do of it ſelfe ouerconceiue or preiudge of the greatneſſe of any thing, for then the breaking of it wil make it ſeeme leſſe becauſe it maketh it appeare more according to the truth, and therefore

if

if a man be in ſickneſſe or paine, the time will ſeeme longer without a clocke or houre-glaſſe then with it, for the minde doth value euery moment, and then the houre doth rather ſum vp the moments, then diuide the day. So in a dead plaine, the way ſeemeth the longer, becauſe the eye hath preconceiued it ſhorter thē the truth: and the fruſtrating of that maketh it ſeem longer then the trueth. Therefore, if any man haue an ouer gret opinion of any thing, then if another thinke by breaking it into ſeuerall conſiderations, hee ſhall make it ſeeme greater to him, hee will bee deceiued; and therefore, in ſuch caſes it is not ſafe to diuide, but to extoll the entire ſtill in generall. Another caſe wherein this Colour deceiueth, is, when the matter broken or deuided is not cōprehended by the ſence or made at once in reſpect of the diſtracting or ſcattering

ring of it, and being intire, and not diuided, is comprehended, as an hundred pounds in heaps of fiue pounds, will ſhew more then in one groſſe heape, ſo as the heapes bee all vpon one Table to be ſeene at once, other wiſe not; as Flowers growing ſcattered in diuers beds, will ſhew more then if they did grow in one Bed, ſo as all thoſe beds be within a Plotte, that they be obiect to view at once, otherwiſe not; and therefore men, whoſe liuing lyeth together in one Shire, are commonly counted greater landed, then thoſe whoſe liuings are diſperſed, though it bee more, becauſe of the notice and comprehenſion. A third caſe, wherein this colour deceiueth, and it is not ſo properly a caſe or reprehenſion, as it is a counter-colour, being in effect, as large as the colour it ſelfe, and that is, *Omnis compoſito indigentiæ eiuſdam videtur eſſe particeps*, becauſe

cauſe if one thing would ſerue the turne it were euer beſt, but the defect & imperfections of things that hath brought in that helpe to peece them vp as it is ſaid, *Martha, Martha, attendis ad plurima, vnum ſufficit.* So likewiſe heerevpon *Eſop* framed the fable of the Fox and the Cat, wheras the Fox bragged what a number of ſhifts and deuiſes he had to get from the hounds, and the Cat ſaid ſhe had but one, which was to climbe a tree, which in proofe was better woorth then all the reſt, wherof the prouerb grew, *Multa nouit Vulpes, ſed Felis vnum magnum.* And in the morall of this fable, it comes likewiſe to paſſe: That a good ſure friend is a better help at a pinch, thē al the ſtratagems & policies of a mans owne wit. So it falleth out to be a common errour in negociating, whereas men haue many reaſons to induce or perſwade, they ſtriue commonly to vtter & vſe

then

them all at once, which weakneth them. For it argueth as was ſaid, a needineſſe in euery of the reaſo ns by it ſelfe, as if one did not truſt to any of them, bnt fled from one to another, helping himſelfe only with that. *Et quæ non proſunt ſingula multa iuuant.* Indeede in a ſet ſpeech in an aſſembly it is expected a man ſhould vſe all his reaſons in the caſe hee handleth, but in priuate perſwaſions it is alwayes a great errour. A fourth caſe wherein this Colour may be reprehended is, in reſpect of that ſame *vis vnita fortior*, according to the tale of the French K. that when the Emperours Ambaſſador had recited his Maſters ſtile at large, which conſiſteth of many countries & dominions: the French K. willed his Chancellor or other miniſter, to repeat ouer France as many times, as the other had recited the ſeuerall dominions, intending it was equiuolent

with them all, & more compacted & vnited. There is alſo appertaining to this colour another point, why breaking of a thing doth helpe it, not by way of adding a ſhew of magnitude vnto it, but a note of excellency and raritie: wherof the formes are, *Where ſhall you finde ſuch a concurrence? Great, but not compleat*, for it ſeemes a leſſe work of Nature or Fortune, to make any thing in his kinde greater then ordinary, then to make a ſtrange compoſition. Yet if it bee narrowly conſidered, this Colour will bee reprehended or encountered by imputing to all excellencies in compoſitions a kind of pouerty, or at leaſt a caſualtie or ieopardy, for from that which is excellent in greatnes, ſomewhat may be taken, or there may be a decay, and yet ſufficiency left, but from that which hath his price in cõpoſition if you take away any thing, or any part do faile, all is diſgrace

6. Cuius priuatio bona, malum, cuius priuatio mala, bonum.

THE formes to make it conceiued, that that was euill which is changed for the better, are; *Hee that is in Hell, thinkes there is no other Heauen. Stat is quercus, Acorns were good till Bread was found, &c.* And of the other side, the formes to make it conceiued, that that was good which was chaunged for the worse, are; *Bona magis carendo quam fruendo sentimus: bona à tergo formosissima, Good things neuer appeare in their full beauties, till they turne their backe, and bee going away, &c.* The reprehension of this Colour is, that the good or euill which is remoued may be esteemed good or euill comparitiuely, and not positiuely or simply. So that if the priuation be good, it followes not the former conditi-

on was euill, but lesse good, for the flower or blossome, is a positiue good, although the remone of it to giue place to the fruit, be a compa-ritiue good. So in the tale of *Aesop*, when the olde fainting man in the heate of the day cast downe his bur-then and called for death, and when death came to know his will with him, said it was for nothing, but to help him vp with his burthen again: it dooth not follow, that because death which was the priuatiō of the burthen was ill, therfore the burthen was good. And in this part the or-dinary forme of *Malum necessarium* aptly reprendeth this Colour, for *Priuatio mali necessarij est mala*, and yet that doth not conuert the nature of the necessary euill, but it is euill.

Againe, it commeth sometimes to passe, that there is an equalitie in the change of priuation, and as it were a *Dilemma boni*, or a *Dilemma mali*,

mali, so that the corruption of the one good, is a generation of the other, *Sortis pater æquum vtrique est*: and contrary, the remedy of the one euil, is the occasion and commencement of another, as in *Scilla* and *Charibdis*.

7 Quod bono vicinum bonum, quod à bono remotum, malum.

SVch is the nature of things, that thinges contrary and distant in Nature and qualitie, are also seuered and disioyned in place, and thinges like and consenting in qualitie are placed, and as it were quartered together, for partly in regard of the Nature, to spread, multiply, and infect in similitude; and partly, in regard of the Nature, to breake, expell, and alter that which is disagreeable and contrary, most things doe eyther associate and draw

neere to themselues the like, or at least assimilate to themselues that which approacheth neere them, and doe also driue away, chase, and exterminate their contraries. And that is the reason commonly yeelded why the middle Region of the ayre should be coldest because the Sunne and Starres are either hot by direct beames or by reflection. The direct beames heate the vpper Region, the reflected beames from the Earth and Seas, heate the lower Region. That which is in the middest, being furthest distant in place from these two Regions of heate, are most distant in nature that is coldest, which is that they tearme cold or hot, *Per antiperistasin*, that is; inuironing by contraries, which was pleasantly taken hold of by him that said, that an honest man in these dayes, must needes be more honest then in ages heretofore: *Propter antiperistasin:*

be-

becauſe the ſhutting of him in the middeſt of contraries muſt needes make the honeſty ſtronger and more compact in it ſelfe. The reprehenſion of this colour is, firſt many things of amplitude in their kind do as it were ingroſſe to themſelues all, and leaue that which is next them moſt deſtitute, as the Shoots or Vnderwood that grow neere a great and ſpread Tree, is the moſt pyned and ſhrubby wood of the fielde, becauſe the great Tree dooth depriue and deceiue them of the ſap & nouriſhment, ſo hee ſaith well, *Diuites ſerui maxime ſerui*: and the compariſon was pleaſant of him, that compared Courtiers attendant in the Courts of Princes, without great place or office, to faſting dayes, which were next the Holy dayes, but otherwiſe were the leaneſt dayes in all the weeke.

Another reprehenſion is, that

things of greatneſſe and predominancy, though they do not extenuate the things adioyning in ſubſtance, yet they drowne them and obſcure them in ſhew & appearance, and therefore the Aſtronomers ſay, that wheras in all other Planets coniunction is the perfecteſt amity: the Sun contrariwiſe is good by aſpect, but euill by coniunction.

A third reprehenſion is, becauſe euill approcheth to good ſometimes for concealement, ſometimes for protection: and good to euill, for conuerſion and reformation. So Hypocriſie draweth neere to religion for couert and hiding it ſelfe: *Sæpe latet vitium proximitate boni*, and ſanctuarie men which were commonly inordinate men, and malefactors, were wont to bee neereſt to Prieſt and Prelates, and holy men, for the Maieſtie of good things is ſuch, as the Confines of them are

reuerend.

reuerend. On the other side, our Sauiour charged with neereneſſe of Publicans and Rioters, ſaide; *The Phyſician approcheth the ſicke, then the whole.*

§ *Quod quis culpa ſua contraxit, maius malum, quod ab externis impoſitur, minus malum.*

THE reaſon is, becauſe the ſting and remorſe of the minde accuſing it ſelfe, doubleth all aduerſity: contrariwiſe, the conſidering and recording inwardly, that a Man is cleere and free from fault, and iuſt imputation, dooth attemper outward calamities. For if the will bee in the ſence, and in the Conſcience both, there is a gemination of it, but if euill bee in the one, and comfort in the other, it is a kinde of compenſetion, ſo the Poets in Tragedies doe make the moſt paſſionate

nate lamentations, and thoſe that forerun finall diſpaire, to bee accuſing, queſtioning, and torturing of a mans ſelfe.

Seque vnum clam at cauſumque caput que malorum. And contrariwiſe, the extremities of woorthy perſons haue beene annihilated in the conſideration of their owne good deſeruing. Beſides, when the euill commeth from without, there is left a kinde of euaporation of griefe, if it come by humane iniury, eyther by indignation and meditating of reuenge from our ſelues, or by expecting of fore-conceiuing, that *Nemeſis* and retribution will take hold of the Authors of our hurt, or if it be by fortune or accedent, yet there is left a kinde of expoſtulation againſt the diuine powers. *Atq; Deos atque aſtra vocat crudelia mater.*

But where the euill is deriued from a mans owne fault, there all ſtrikes deadly

deadly inwards and ſuffocateth. The reprehenſion of this colour is, firſt in reſpect of hope, for reformation of our faults is in *Noſtra proteſtate*, but amendment of our fortune ſimply is not. Therefore *Demoſthenes* in many of his Orations ſaith thus to the people of *Athens*; *That which hauing regard to the time paſt in the worſt point and circumſtance of all the reſt that as to the time to come is the beſt: What is that? Euen this, that by your ſloth, irreſoluſion, and miſgouernment, your affaires are growne to this declination, and decay. For had you vſed and ordered your meanes and forces to the beſt, and done your parts euery way to the full, and notwithſtanding your matters ſhould haue gone backeward in this matter as they do, there had bin no hope left of recouery or reputation, but ſince it hath bin only by our owne errors &c.* So *Epictetus* in his degrees ſaith, *The worſt ſtate of man is to excuſe ex-*

terne

serue things better then that to accuse any mans selfe, and best all to accuse neither.

Another reprehension of this Colour, is in respect of the well bearing of euils, wherewith a man can charge no body but himselfe, which maketh them the lesse.

Leue fit quod bene fertur onus.

And therefore many natures, that are eitheir extreamly proud, and wil take no fault to themselues, or else very true, and cleauing to themselues (when they see the blame of any thing that fals out ill, must light vppon themselues) haue no other shift but to beare it out well, and to make the least of it, for as wee see when sometimes a fault is committed, and before it be knowne who is to blame, much adoe is made of it, but after if it appeare to be done by a Sonne, or by a Wife, or by a neere friend, then it is light made of. So much

much more when a man muſt take it vpon himſelfe. And therefore it is commonly ſeene, that women that marry Husbands of their owne chuſing againſt their Friends conſents, if they be neuer ſo ill vſed, yet you ſhall ſildome ſee them complaine, but ſet a good face on it.

9 *Quod opera, & virtute noſtra partum eſt, maius bonum, quod ab alieno beneficio vel ab indulgentia fortunæ delatum eſt, minus bonum.*

THE reaſons are firſt the future hope, becauſe in the fauours of others, or the good windes of Fortune, wee haue no ſtate or certaintie in our endeuours, or abilities wee haue. So as when they haue purchaſed vs one good fortune, wee haue them as ready and better edged and inuironed to procure another.

The formes be, *You haue won this*

by

by play, you haue not onely the Water, but you haue the receit, you can make it againe if it be loſt, &c. Next, becauſe theſe properties which we enioy by the benefit of others, carrie with them an obligation, which ſeemeth a kind of burthen, whereas the other which deriue from our ſelues are like the freeſt Parents, *Abſque aliquo inde perdendo*, and if they proceede from Fortune or Prouidence, yet they ſeeme to touch vs ſecretly with the reuerence of the diuine powers, whoſe fauours wee taſte, and therefore worke a kinde of religious feare and reſtraint, whereas in the other kinde, that comes to paſſe, which the Prophet ſpeaketh. *Lætantur exultans, immolant plagis ſuis, & ſacrificant reti ſuo.*

Thirdly, becauſe that which commeth vnto vs without our own vertue, yeeldeth not that commendation and reputation, for actions of

great

great felicity may draw wonder, but praiſe-leſſe; as *Cicero* ſaid to *Caſar*, *qua miremur, habemus, quæ laudemus expectamus.*

Fourthly, becauſe the purchaſes, or our owne induſtry, are ioyned commonly with labour and ſtrife, which giues an edge and appetite, and makes the fruition of our deſires more pleaſant. *Suauis cibus à uenatu.*

On the other ſide, there bee foure counter Colours to this Colour rather then reprehenſions, becauſe they be as large as the colour it ſelfe, firſt becauſe felicity ſeemeth to be a character of the fauour and loue of the diuine powers, and accordingly worketh both confidence in our ſelues, and reſpect and authoritie from others. And this felicitie extendeth to many caſuall things, whereunto the care or vertue of man cannot extend, and therefore ſeemeth

meth to bee at large good, as when *Cæsar* said to the Sayler; *Cæsarem portas & fortunam eius*, if he had said, *Et virtutem eius*, it had beene small comfort against a Tempest, otherwise then if it might seeme vpon merit to induce fortune.

Next, whatsoeuer is done by vertue and industry, seemes to bee done by a kind of habit and art, and thervpon open to bee imitated and followed, whereas felicitie is imitable: so we generally see, that things of Nature seeme more excellent then things of art, because they be imitable: for, *Quod imitabile est, potentia quadam vulgatum est.*

Thirdly, Felicity commendeth those things which commeth without our owne labour, for they seeme gifts, and the other seemes penny worths: whervpon *Plutarch* saith elegantly of the acts of *Timoleon*, who

was

was ſo fortunate, compared with the acts of *Ageſilaus* and *Epaminondas*, *That they were like Homers verſes, they ran ſo eaſily and ſo wel.* And therefore it is the word we giue vnto Poeſie, terming it a happy vain, becauſe facilitie ſeemeth euer to come from happineſſe.

Fourthly, this ſame *præter ſpem, vel præter expectatum*, doth increaſe the price & pleaſure of many things and this cannot be incident to thoſe things, that proceed from our owne care and compaſſe.

10 *Gradus priuationis maior videtur quam gradus diminutionis & rurſus gradus inceptionis maior videtur, quam gradus incrementi.*

IT is a poſition in the Mathematiques, that there is no proportion betweene ſomewhat and nothing, therefore the degree of nullitie and

dity or act, ſeemeth larger then the degrees of increaſe and decreaſe, as to a monoculous it is more to looſe one eye, then to a man that hath two eyes. So if one haue loſt diuers children, it is more griefe to him to loſe the laſt, then all the reſt: becauſe he is *ſpes gregis*. And therefore, *Sibilla* when ſhe brought her three Books, & had burned two, did double the whole price of both the other, becauſe the burning of that had beene *gradus priuationis*, and not *diminutionis*. This colour, is reprehended firſt in thoſe things, the vſe and ſeruice whereof, reſteth in ſufficiency, competency, or determinate quantity: as if a man be to pay one hundreth pounds vpon penalty, it is more to him to want xii. pence, then after that xii. pence ſuppoſed to be wanting, to want ten ſhilings more; ſo the decay of a mans eſtate ſeemes to bee moſt touched in the degree,

when

when he firſt growes behind, more then afterwards when hee prooues nothing worth. And heerof the com mon formes are, *Sera in fundo perſimonia*, and as good neuer a whit, as neuer the better, &c. It is reprehended alſo in reſpect of that Notion, *Corruptio vnius generatio alterius*: ſo that *gradus priuationis* is many times leſſe matter, becauſe it giues the cauſe, & motiue to ſom new courſe. As when *Demoſthenes* reprehended the people, for harkning to the conditions offered by King *Phillip*, being not honourable nor equall, hee ſaith they were but elemẽts of their ſloth and weakeneſſe, which if they were taken away, neceſſitie would teach them ſtronger reſolutions. So Doctor *Hector* was wont to ſay to the Dames of London, when they complained they were they could not tell how, but yet they could not endure to take any Medicine, hee

would tel them, their way was only to be ſicke, for then they would bee glad to take any Medicine.

Thirdly, this colour may bee reprehended, in reſpect that the degree of decreaſe is more ſenſitiue, then the degree of priuation, for the minde of men, *gratus diminutionis* may worke a wauering betweene hope and feare, and keepe the minde in ſuſpence, from ſetling and accomodating in patience and reſolution; heereof the common formes are, *Better eye out, then alwayes ake*, make or marre, &c.

For the ſecond branch of this colour, it depends vpon the ſame generall reaſon: hence grew the common place of extolling the beginning of euery thing. *Dimidum facti qui bene cœpit habet.* This made the Aſtrologers ſo idle as to iudge of a mans nature & deſtiny, by the conſtellation of the moment of his Natiuity

tiuity, or conception. This Colour is reprehended, becauſe many inceptions are but as *epicures* termeth them, *tentamenta*, that is, imperfect Offers and Aſſaies, which vaniſh & come to no ſubſtance without any iteration, ſo as in ſuch caſes the ſecond degree ſeemes the worthieſt, as the body horſe in the Cart, that draweth more then the forehorſe, heereof the common formes are, *the ſecond blow makes the fray, the ſecond word makes the bargaine, Alter principium dedit, alter modũ abſtulit, &c.* Another reprehenſion of this colour is in reſpect of defatigation, which makes perſeuerance of greater dignity then inception, for chãce or inſtinct of nature may cauſe inception, but ſetled affection, or iudgement maketh the continuance

Thirdly, this colour is reprehended in ſuch things, which haue a naturall courſe and inclination, con-

trary to an inception. So that the inception is continually euacuated and gets no ſtart, but there behoo-ueth *perpetua inceptio*, as in the com-mon forme, *Non progredi, eſt regre-di, qui non proficit, dificit*, running a-gainſt the hill: rowing againſt the ſtreame, *&c.* For if it bee with the ſtreame, or with the Hill, then the degree of inception is more then all the reſt.

Fourthly, this colour is to be vn-derſtood of *gradus inceptionis à po-tentia, ad actum cumparatus cum gra-dus ab actu ad incrementum*. For, otherwiſe, *Maior videtur gradus ab impotentia, ad potentiam, quam à po-tentia ad actum.*

FINIS.